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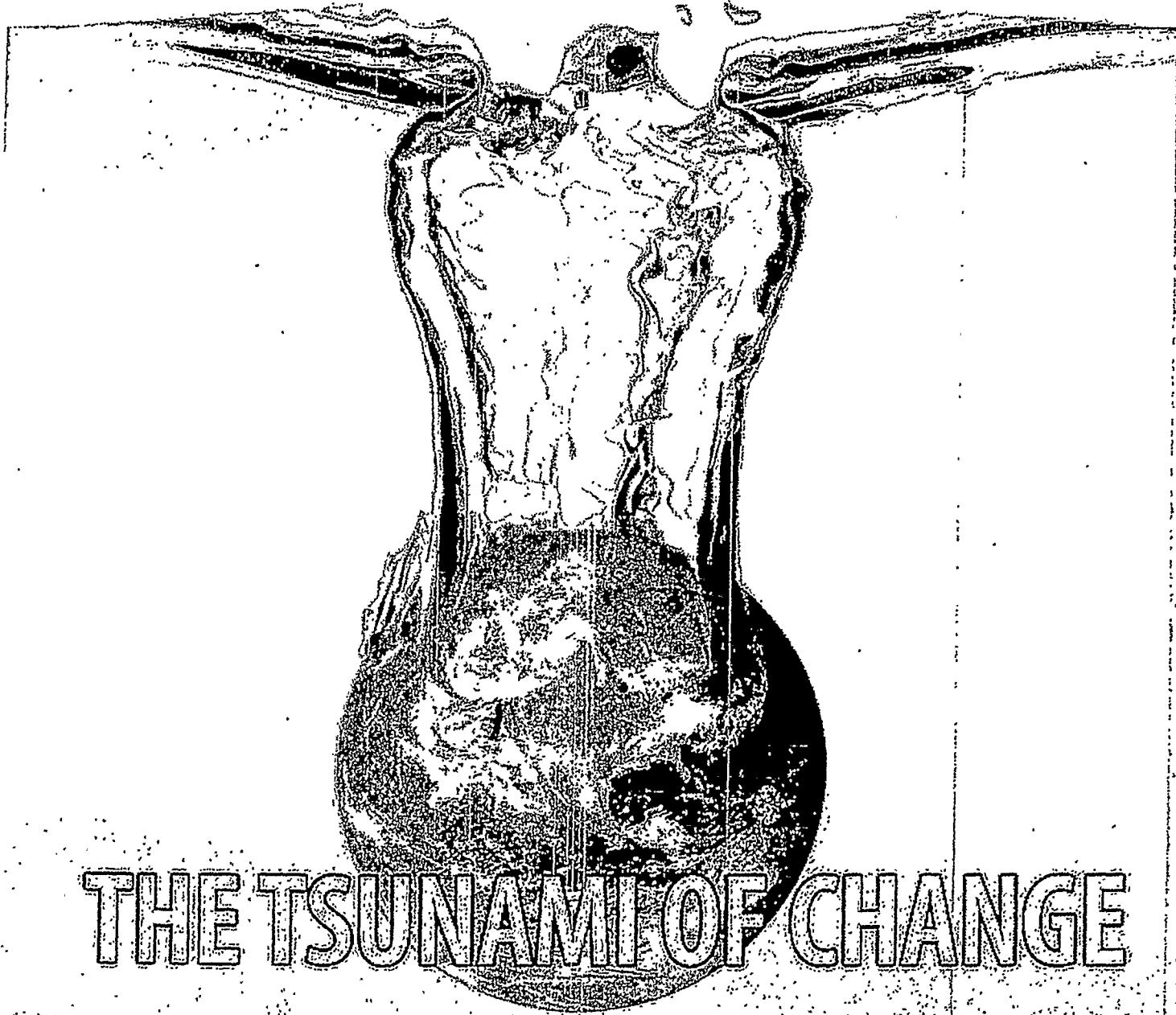
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SPRING 1431 | 2011 | ISSUE 5



INSPIRE



THE TSUNAMI OF CHANGE

The unfolding revolution has brought with it a wave of change. Shaykh Anwar explains.

Interview with Shaykh Abu Hurrairah | شايخ أبو حريرة | The short & long-term plans after protests

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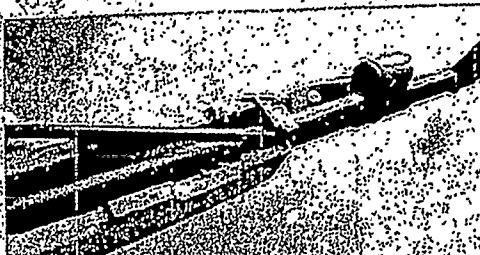
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An Interview with Shaykh Abu Hurairah



ABU SALIH

Training with the AK [2]

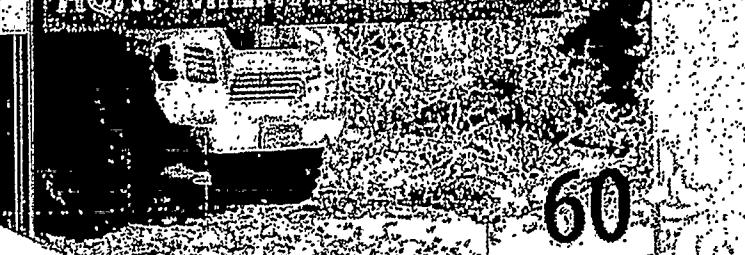
Continuing the series on how to train with the Kalashnikov, Abu Salih now displays how to open the weapon for cleaning.

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PROTEST FOCUS

SPRING 2011

The cover of this issue is about the Tsunami of change that is sweeping the Arab world. With the removal of the despots, the ummah will speak its voice, and when it does, it will chant: Here we start and in al-Aqsa we'll meet.

The biggest barrier between the mujahidin and freeing al-Aqsa were the tyrant rulers. Now that the friends of America and Israel are being toppled one after the other, our aspirations are great that the path between us and al-Aqsa is clearing up.

There could be no freeing of Palestine with the presence of the likes of King Abdullah to the East, Hosni Mubarak to the West, and al-Saud to the South. Now that Hosni is gone, we heard the Imam of the Friday prayers praying: "O Allah we ask you to allow us to meet in al-Aqsa," and the millions in Tahrir square roared with one voice: Amîn.

The issue of Palestine is central to the Muslim ummah and now that the masses have spoken, there is no doubt that it will be back to the forefront.

The friends of the West are leaving, the issue of Palestine will be back on the table, the preaching of jihad for the defense of the Muslim ummah will be heard publicly in societies that have freed themselves from the tyrants, and we pray that the heavy handed security measures imposed by the despots to keep America and its allies safe and keep their populations terrorized will be over.

The West has publicly stated its support for the revolution of the masses. But do they really mean it? Or is it because they do not realize the reality of what is happening? Or is it just because they feel that they must join the bandwagon?



The West also believes that the revolts are bad for al-Qaeda. This is not the case. Why would the freedoms being granted to the people be bad for al-Qaeda? If freedom is so bad for al-Qaeda, how come the West has been practicing a restriction on the freedoms of expression when it comes to the message of the mujahidin? Why does the West ban the spread of books and talk of the al-Qaeda leadership and in some countries consider it to be a crime to be in possession of such material? Why did the U.S. request from a site such as YouTube to take off lectures by Shaykh Anwar al-Awlaki?

Another line that is being pushed by Western leaders is that because the protests in Egypt and Tunisia were peaceful, they proved al-Qaeda - which calls for armed struggle - to be wrong. That is another fallacy. Al-Qaeda is not against regime changes through protests, but it is against the idea that the change should be only through peaceful means to the exclusion of the use of force. In fact Shaykh Ayman al-Zawahiri spoke in support of the protests that swept Egypt back in 2007 and he alluded to the fact that even if the protests were peaceful, the people need to prepare themselves militarily. The accuracy of this view is proven by the turn of events in Libya. If the protesters in Libya did not have the flexibility to use force when needed, the uprising would have been crushed.

It is our opinion that the revolutions that are shaking the thrones of dictators are good for the Muslims, good for the mujahidin and bad for the imperialists of the West and their henchmen in the Muslim world.

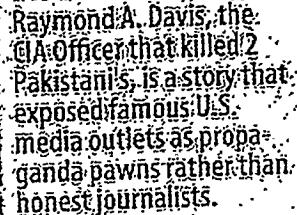
We are very optimistic and have great expectations of what is to come.

Yahya Ibrahim



After Ben Ali and Mubarak fell, the tawaghit around the Muslim world started to finally give back some of the ummah's wealth that they were hoarding. Fortunately, protests have not calmed down and many tyrants are feeling the heat of leaving office such as in Libya, Jordan, Yemen and elsewhere. The war in Libya is a people's war against the tyranny of Gadhafi.

A 21-year old courageous Kosovar mujahid opened fire on two American servicemen in a bus at an airport in Frankfurt, Germany, killing them. Two other servicemen were injured. The servicemen were heading to a military base. It was said that he was inspired by the internet works of the mujahidin. President Obama was saddened and outraged by the attack, praise be to Allah.



Raymond A. Davis, the CIA Officer that killed 2 Pakistanis, is a story that exposed famous U.S. media outlets as propaganda pawns rather than honest journalists.



In Somalia, the Shabab al-Mujahideen movement fed over 9,000 Somalian families. If we're to assume that there are 4 people in every family, this means they have fed nearly 3,000 people. Among the many things in the shari'ah, they have established the annual zakaat which has quickly proven to be successful. We ask Allah to grant them success.



In Lawdar, Abyan, an American drone was shot down. The most surprising thing was that it wasn't shot down by the mujahidin, but by the local people. It is a testimony that the people are on the side of the mujahidin and too, want to get rid of the American hegemony that is hovering over their country.

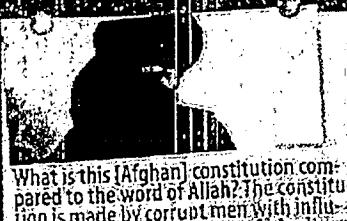


A Moscow airport blast kills 35 and injures 130. It was done by a martyrdom bomber at the arrival hall. The Islamic Emirate of the Caucasus has been stepping up their attacks outside of Chechnya.

HEAR THE WORLD



This is a very exciting rebirth that is happening - which is not anti-Western. It will become anti-Western again if the West's hand is seen to be meddling and there are already indications of that. Look at the British having sent an SAS Team and MI6 Agents into Libya. [...] It's a kind of indication that the West can't keep its fingers out of Middle-Eastern politics. [Phil Rees, Terrorism Expert]



What is this [Afghan] constitution compared to the word of Allah? The constitution is made by corrupt men with influence from the West. [Talib Jan, 13, 2]



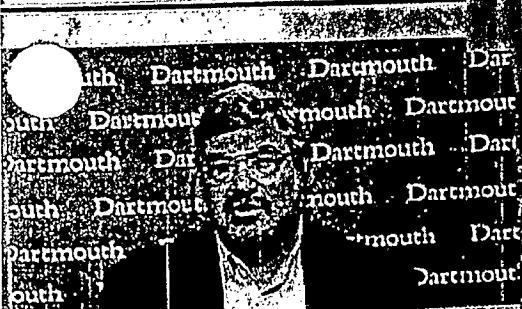
Now people in the Middle East are suffering from Western hypocrisy; always they are talking about Democracy and supporting dictatorships at the same time. Corrupt dictatorships. Now, I believe, the interest of the West - because of this choice - is in danger. The war against terrorism could be in shatters, the peace process between the Israelis and Arabs could be finished and also the younger generation could take over, new regimes could take over. So the choice of the West is to either choose the people or to still support the old regimes which is corrupt and dismantling. [Abdel Basset Alwan]



Mubarak has been an ally of ours in a number of things... I would not refer to him as a dictator. [Joseph Biden, Vice President of U.S.]



I remember in the early eighties when he [Gaddafi] was involved in Chad, and he was asked by some ABC Reporters - I remember - about the Libyan involvements the forces of Libya in Chad, and they showed the forces of Libya in Chad, and he said: "Picture from the sky! Who believes pictures from the sky?" The guy can deny anything and he thinks he can get away with it. [Raoul Al-Wazir]



The best thing that Israel can do to make sure that its neighbors are friendly is that it should stop being aggressive against the Palestinians and stop occupying and colonizing and settling in Arab land and starving the people in Gaza. I mean this is really a two-way process: Israeli actions breed Arab reactions, Arab reactions breed Israeli reactions. [...] The Israelis should just relax and stop telling us that our rights are dependent on their security first and foremost. [...] This is racism and we've had enough of it. [Rami Khouri, Editor-at-large, The Daily Star]



I hereby declare null and void the term "moderate" when referring to corrupt and authoritarian and repressive regimes because they are friends, allies or clients of the United States. [...] It is high time to reverse this old and misleading imperial construct. No longer will rogue regimes be defined according to their proximity to Western powers rather Washington and other influentials will be called extremists if they continue to support oppressive clients. [...], al-Jazeera's host on EMPIRE]



The Arab world is going through an earthquake around a historical event! The Arabs have been occupied since 12th century by the Mongols, the Persian, the Ottoman, and the British and now even Americans. I think their dignity has been stepped upon. They lack freedom and most importantly their government is being corrupt and they have stolen the wealth of the country for [a] very, very few. So redistributing a small amount of money, like we call it crumbs to the populace, I don't think it's going to work. [Nafeezah Sharqieh, Inst for Foreign Policy Studies]

INSPIRE REACTIONS

government & media responses



"They're not looking to outdo the readership of the Economist or Time magazine. They only need to inspire one or two people to blow something up in the right place and they'll make back their start-up costs."

The magazine has a "cool" feel to it. There are nods to the US counterculture and the progressive Left social and environmental movement, pieces that look like Madison Avenue consumer capitalist advertisements for jihad, a Web 2.0 feel, use of hacker leetspeak. All this makes jihad seem cool like the 60's counterculture, the Social Forum, Greenpeace, the latest cool sneakers or iPod player, wealthy computer nerd-programmer types in Silicon Valley and the hacker underground culture. It's designed to appeal to hip young English speakers.

[Robert Lindsay]

It's like the Vanity Fair of jihadi publications," said Bruce Hoffman, director of security studies at Georgetown University. "It's glossy and snarky, and is designed to appeal to Generation Z."

"It's Madison Avenue, terrorist style," agreed Yonah Alexander, terrorism specialist at the nonpartisan Potomac Institute for Policy Studies in Arlington, Va. "It's much more sophisticated than what we've seen before."

The target audience, experts say, appears to be disaffected Muslims in the English-speaking world. The message: Embrace the mythology of martyrdom and take up arms against the infidel West.

"They're not looking to outdo the readership of the Economist or Time magazine," said Bruce Riedel, a former senior CIA officer now at the nonpartisan Saban Center for Middle East Policy in the Brookings Institution. "They only need to inspire one or two people to blow something up in the right place and they'll make back their start-up costs."

After Inspire first appeared in July, the FBI and the Department of Homeland Security's intelligence and analysis office warned in a report that it "could appeal to certain Western individuals and could inspire them to conduct attacks in the United States in the future."

[Los Angeles Times]

The magazine includes a to-do list telling readers to "buy handguns," "make bomb [sic] in mom's kitchen," "blow up Times Square," and "pull off [a] Mumbai [attack] near while House till martyrdom." It also provides practical instructions on how to make explosives and shoot guns. An article entitled "Open Source Jihad," which has appeared in different variations in past editions of Inspire, provides step-by-step instructions on how to destroy buildings with chemical and mechanical explosions and how to use an automatic weapon to carry out an attack.

[Energy Publisher]

Former CIA analyst and counterterrorism expert Bruce Riedel, a Brookings Institution senior fellow and Daily Beast contributor, said the appearance of Inspire is an ominous development in al Qaeda's ambitious effort to cause mayhem in Western democracies.

"I think it shows several things," Riedel, who had spent the last day burning up the phone lines to colleagues in the intelligence community, told me. "First, the audience here is clearly the aspiring jihadist in the United States, the United Kingdom, and Australia who is not really fluent in Arabic or Dari but who wants to know more about jihad—and this is a way of getting it out to that audience and

radicalizing it and inspiring future Fort Hood murderers and future Times Square bombers who are already living in the United States...The trend we've seen in the last year and a half is less global terrorism and much more homegrown domestic terrorism within Muslim communities."

Riedel said that despite a sophisticated and sustained program by the National Security Agency's smartest technical people "to knock jihadist websites off the Internet," al Qaeda's operatives are equally brilliant, resourceful, and resilient.

"It's really a war on the Internet," Riedel told me.

As for Inspire, "the advertising is very effective... and the production values are high," Riedel said. Rather than a traditional magazine on slick paper, "it will exist electronically," he predicted. "And it's not looking for some subscription base of millions. It's looking to trigger one or two individuals who can actually conduct some act of violence. From the standpoint of al Qaeda, it's not intended to be a bestseller. They're just looking for one guy who will be inspired by this to bomb Times Square, and this time maybe he will put together the bomb correctly."

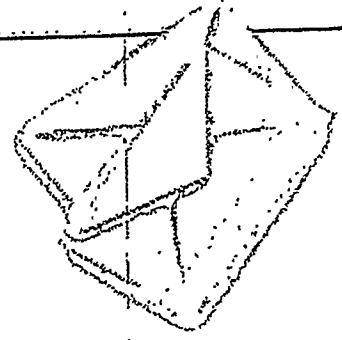
[The Daily Beast]

"Part of the push is to use English to shame people into taking action: 'You fat American, can't you get up off the sofa and do something to help your Muslim brothers?'" said an NYPD officer who has been tracking extremism on the Internet for eight years.

[Morrison World News]

INSPIRE RESPONSES

responding to inquiries



E-MAILED QUESTION

As-Salām. Alaykum. I would be much obliged to receive a few minutes of your time as you respond to a few questions/comments that I have for your media, movement, and ideological stance. I am a student studying your cause and am trying to understand your point of view. Please understand that I disagree with your use of sensational mass media publication, and the actions of the group you support- Al Qaeda; however, I hope that your respect for my curiosity and zeal to learn will allow you to thoughtfully respond to my inquiries. I have three major questions and points of interest that I hope you would consider and reply with a coherent response which fairly represents the entirety of your organization:

1) Does your news agency have internal conflict in balancing your need for sensational reports and the integrity all reporters strive for in reporting the truth to the people? In other words, what is it that forces you to distort the news and the views of the West? Is it that you believe what you are reporting is truth? Or has your hatred for the West potentially clouded your judgement in reporting? For example, your latest issue of Inspire condemns the lies within the American media; however, you too confuse your reporting in writing that "Obama is deceiving in claiming that his war is a war against al-Qaeda rather than Islam." This is a lie from your own end. America has seven million Muslims who live in peace here with no conflict with the government or public.

2) Would you agree that there are contradictions not only within your office and agency, but within the very characteristics of your organization? You play our video games, watch our movies, enjoy our entertainment, use the West's form of communication (your well done magazine), and allow our culture to infiltrate yours through these means. Is this not a contradiction? Eradicating our military presence from the Middle East is one thing, but cleansing our influence in your lives is another; how do you compensate for this?

3) In terms of your personal ideology, how do you account for the fact that your legitimacy within the Islamic community is not only called into question but nearly non-existent. Most Muslims condemn the actions that you commit. *Ahāriyyatullah!* I understand your takfir ideology but what gives you the right to judge the rest, even Muslims? It seems to me that you enjoy the power of playing God and determining who is good and evil. Nowhere in the Koran does it give authority to man to judge and determine the life of a man.

Lastly, I hope to establish contact from your end more for further questions that I may have. I have studied your organization for years out of books, but I look forward to hearing from you- the source.

I look forward to your response.

Ilmrān Khan

E-MAILED RESPONSE

Dear Ilmrān, Wa 'Alaykum as-Salām.

We appreciate you taking your time out to write your questions to us. If you have any further questions, please ask. It's better to talk to the source than to rely on what others say.

1) If we understood your question correctly, you asked us why are we spreading lies, especially about Obama being against Islam when the Muslim population in his country is evidence that he isn't since there are no major conflicts of any sort between the American Muslim community and the status quo?

Firstly, news is something which specifically deals with events like politics, economics and such. For us to say that Obama is waging war against Islam, this doesn't fall under the news category; it is our worldview, which is actually shared by millions of Muslims across the globe who are not associated with al Qaeda or any jihadi groups. There's a difference between what a person believes in, and what they report as news. So in our reports - which are actually limited to local events here in Yemen (which are released via our Arabic internet statements) - we mention what occurs in the operation(s) or local event. As for our beliefs, you will find it in nearly every page of our Inspire Magazine.

As for the claim that millions of Muslims live in America and that therefore Obama is not waging a war against Islam, we fail to see the

connection. If you're implying that since Muslims in America are living peacefully and are not being mass slaughtered by Obama, then we say to you: Obama doesn't have to kill all the Muslims in America or even a single one for you to say that he's against Islam. Rather, Obama can say things like, "the terrorists want shari'ah law," "they want a global caliphate," "they don't practice the true Islam; they are not Muslims," and so on, and that would by default put him at war with Islam because he wants a type of Islam that Allah didn't choose for us to follow. He wants an Islam empty of jihad, shari'ah, *walâ wal barâ*, *khilâfah*, and such; in fact, it's not only him but the entire American administration from top to bottom. Therefore, they are at war with Islam. Allah says, {And the Jews and Christians will never be pleased with you until you follow their form of religion} [2: 120]. The Arabic word used in this verse is *millah*. *Millah* here implies a type of religion which they are pleased with. So Allah has already told us, over fourteen hundred years ago, that the disbelievers will not be pleased with us; so we should expect them to play games to fool us into believing that they are our allies, friends and helpers.

We'll give you an example. The British Colonialist rule upon the Muslim world was a horrible page in our Islamic history. When the British ruled our lands, did they carry out a mass slaughter on every last Muslim they could find? No. Yet they waged war on Islam. How? By intending to control us, and eventually dividing us into many nation states. They were responsible for the destruction of the last remains of an Islamic Caliphate in March of 1924. And how were they able to do that? By the use of pawns in the Muslim world, people who don't have any honor for the sake of the religion. For them to destroy it and replace it with completely un-Islamic puppet governments is an act of war through the means of deception.

Today, America has invaded two Muslim lands and goes around sending missiles on Muslims in Yemen, Somalia, and Pakistan. Do you not feel any shame for saying that Obama is not at war with Islam when he's slaughtering your Pakistani brothers and sisters with his drone attacks? It has been proven in numerous media reports that the majority of those killed in the attacks are not Taliban or al Qaeda fighters, but ordinary Pakistani citizens.

We as Muslims are to always look at the world from a religious point of view if we are truly interested in success in the afterlife.

2) If we understood you correctly, you're saying that if a Muslim uses modern technology for Islamic purposes, this is a contradiction with al Qaeda beliefs? Or if Muslim plays a video game or watches a movie, he is contradicting al Qaeda values? This is incorrect. In al Qaeda, we do not hate the West for their technology, inventions, and such. We only hate the West for their foreign policies upon the Islamic world. They invaded our lands, killed and continue to kill our people, and subjugate our ummah through various means, including the media. So we hate them for it and fight them because of this. Al Qaeda is reacting to Western arrogance in the Islamic world, and was not formed out of hatred for Western freedoms and developments. There is nothing in Islam that restricts a Muslim from using modern technology, even from their enemies. In any case, the Americans do not have a monopoly over technology. Technology is sprouted from companies and research institutions, and not entirely from governments.

3) Regarding your question of our ideology being nonexistent in Muslim communities, we say what the Prophet ﷺ said regarding the *ghurabâ'* (strangers). They will come with an Islam that will appear strange

to the people, but - as the Prophet ﷺ said - "*glad tidings to the strangers*." This is a very famous hadith and many Mosques in the West are named after *al-Ghurabâ'*. Also, we do not care what the people say about us; we will continue doing what pleases Allah and displeases shaytân. Allah says, {And they do not fear the blame of the blamers} [5: 54] in reference to the victorious people.

As for the issue of *takfir*, then I would recommend you research this issue in your spare time as it is an important and vast topic. You can do a simple Google search for "The conditions of shahâda" or "Takfir in shari'ah" to start this research. In brief, *takfir* is forbidden to make of a Muslim unless if he commits an act that nullifies his Islam. So for example, if a Muslim comes up to you and says, "I am a Christian now," do you say he's a Muslim? No, as Muslims we are obligated to make the truth apparent and declare the truth as it is so that he is treated as a non-Muslim. Additionally classical Islamic scholars have agreed that there are acts that if a Muslim were to commit, he would leave the religion. These are known as "*nawâqid al-Islâm*" or "The Nullifications of Islam."

As for the issue of judging others, we will give you a hadith. But before that, it is important to note that the Qur'an is not the only form of law and guidance; there is also the sunnah or the statements of Prophet Muhammad ﷺ. After the Battle of Badr, Ibn Abbas was one of those captured by the Muslims as a prisoner - even though he converted to Islam in Makkah previously. When the Prophet ﷺ came to him, Ibn Abbas asked why he was of those that was tied up along with the disbelievers. The Prophet ﷺ replied, "What was apparent was that you were against us." Meaning, Ibn Abbas was on the side of the army of the disbelievers. So the meaning of this is that what is apparent is what we judge by, and every Muslim has this right. However,

in *takfir* there are many restrictions. We don't just assume someone is an apostate without clear evidence. The other thing is who can implement the ruling once one is determined to be an apostate. In today's world, there is no Caliph nor Islamic Caliphate to properly pass the judgment. So within that we find a whole other topic in *fiqh* concerning the implementation of *hudūd* without a state. In brief, if the individual has apostatized publicly, and his apostasy is clear, then this person's blood and wealth is not protected from the Muslims due to the hadith narrated by al-Bukhari, "Whoever changed his Islamic religion, then kill him."

Our ideology is not *takfiri*; the non-Muslims as well as their puppet governments made that up to make the people condemn us. Our ideology is the '*aqīdah* of *ahl as-sunnah wal-jamā'ah*. We are openly against extremism in *takfir* and seek a balance. Because we implement the Islamic rulings - something which the West hates as well as the fake Governments in our lands - we are condemned as *takfiri*'s.

We recommend you to read the book by Shaykh Abu Muhammad al-Maqdisi, "*This is our 'aqīdah*". An English copy is available as a PDF download on the internet if you run a search.

Your brothers at al Qaeda in the Arabian Peninsula

E-MAILED QUESTION:

As-Salām Alaykum. I live in the West and greatly desire *hijrah* to the lands of jihad such as Afghanistan or Yemen. I have the money ready and have an idea of where to go. The problem is that I don't have any contact to meet the mujahidin. What do you recommend that I do?

Jazakāmūllāhu Khayrān;
Anonymously inquire

E-MAILED RESPONSE:

Wa'Alaykum as-Salām, we hope and pray that Allah opens for you a way to the gate of *shahāda*. Amīn.

Your situation describes the same position that many other brothers in the West are going through; they are ready to march forth but don't have the concrete steps to meet their mujahidin brothers. What we recommend is that you focus on planning out attacks in the West.

The brothers in the West should remember the *fiqhī* ruling that jihad becomes *fard' ayn* when the leaders of jihad say it is; and when they say they have sufficient support and no longer need outside help, the jihad is dropped down to the level of *fard' kifāyah*. So the ruling, aside from other things in the *fiqh* of jihad, is based on the need of the leadership.

Similarly, the mujahidin leadership are today asking the brothers in the West specifically to attack Western interests in the West instead of coming here to Yemen for example. Again, this too is based off of the need of the leadership. However that doesn't mean the jihad here in Yemen isn't *fard' ayn*.

The foreign brothers that join the mujahidin, many amongst them, conclude that it would have been better for them to return to the West and launch operations. This is because killing 10 soldiers in America for example, is much more effective than killing 100 apostates in the Yemeni military. Usually the brothers coming to the lands of jihad from the West don't have this mentality until they spend some time with their mujahidin brothers. The realization kicks in, the desire burns, but by that time it's too late to return. So we are asking our brothers in the West to come to this realization. This is the chief reason as to why we started placing the translation of Abu Mus'ab al-Suri's works on the theory of individual

jihad.

With that said, based on your ability, you choose the target. Your pool of targets are large, so make sure to think of all of the available options. An example of something local, easy and effective is attacking an army recruiting center, nightclub, highway or busy shopping mall. Targets of greater difficulty, like the stock market, well-guarded individuals or intelligence agencies, will naturally require you to scout the enemy and area of attack thoroughly such as his movements, the cameras, security guards, secondary exits and so on.

One of the most effective things to do is to study past operations that failed and were done by individuals and small groups. Noting all the reasons for failure will tremendously help you plan your course of action. You will also need to decide on what you want to do with the operation itself. Do you want to keep repeating operations or do a martyrdom operation?

We have noticed that the year 2010 alone saw the most arrests in the West for homegrown jihadi operations. Most of those arrested were arrested in groups, one connected to another. Sometimes the enemy would even set up the brother in a sting operation, fooling him into believing that he was working with the mujahidin. Keeping that in mind, we have witnessed that operations done by lone individuals has proven to be much more successful. So what can we learn from this? Group operations have a greater tendency of failing than lone operations due to the idea (of the operation) escaping the mind and tongue to other individuals. Even if those individuals are trustworthy in your eyes, there is still that 1% chance that someone from the intelligence agencies are listening in and paying attention to your groups' actions or that the person you are talking to might be working for the enemy or that he might be pressured

at a later period to give information to them. With lone operations however, as long as you keep it to yourself, nobody in the world would know what you're thinking and planning. That's why individuals like Taimour, Roshonara, Nidal and others have been successful, even if they were ultimately arrested. The fact that they were able to pull off their operations without being halted by authorities is a great success.

Finally, if you are incapable of carrying out operations in the West, and you decide that traveling to the lands of jihad is the best choice for you but there is no available contact, then make sure to save up enough money to reside in that country for sometime until you find someone.

Finding the mujahidin is in itself a great test and trial from Allah. It will test your patience and steadfastness upon the path.

There are quite a few mujahidin in Yemen for example, who had absolutely no contact with al Qaeda, hardly spoke the Arabic language, yet are now with us due to the blessings of Allah upon them.

All that we can advise you on this matter is to always put your trust in Allah; don't ever panic, even if the situation doesn't go in your favor.

Your brothers in al Qaeda in the Arabian Peninsula

**Send YOUR questions to:
SAVAD ALAWLAKI**

Answers will be provided in the next issue of Al-Malahem

■ We will hold an exclusive video interview with the Shaykh where he will answer your questions.

■ See the contact page for details on sending an e-mail to al-Malahem

THE MIDDLE PATH AND THE ENEMY'S PLOT

SHAYKH ABU YAHYA AL-LIBI

When we talk about any of the cases of Islam, then we have to sense wholeheartedly that this religion that we are talking about, its matters are the religion of Allah, The Almighty.¹

That awareness has a direct effect on the method of decision making when it comes to dealing with these matters, researching them and discussing them, because Islam - the whole of Islam - isn't a theory or ground which we can go into discussing it in an unconfined way without restriction, rather it is: «[This is] A Book revealed to you, [O Muhammad] – so let there not be in your breast distress therefrom – that you may warn thereby and as a reminder to the believers. Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember» [7: 2-3].

As long as the religion is the religion of Allah, therefore, in it there is no place for desires, no place for ideas or opinions, no place for accusations and analysis of the intellects, no place for craving after pleasing the souls, no place for compliance to this era's calls of integration, no place for chanting about keeping in line with the nations' inclination. Thus, the religion of Allah leads and it isn't led, it renders the souls to be obedient and it isn't subjected by them, it rules the nations and it isn't ruled by them, it imposes restriction on whims and desires and it isn't restricted by them,

it controls the affairs of this age and it isn't controlled by it, and it dominates over life entirely and it isn't dominated by it.

So, those who want to rescue the earth from corruption and take it out from the darkness of error merely by their recommendations or their opinions and desires under appealing slogans are in reality hollow, far away from the methodology of truth and the way of guidance; and they won't reap out of their efforts anything except unhealthiness and insanity just as the Almighty Allah says: «But if the Truth [i.e., Allah] had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined» [23: 71].

As we are living in a time where worshiping ones desires has reached a climax which it had not reached before, it exploited recruited soldiers who have been employed to stand up for it, promote it and consolidate it. It sat up in numerous battlefronts against the lofty palace of Islam in order to demolish it and eradicate its principles. Thereupon, we are in a genuine need of a sincere stance which by we are firm facing whoever pursues to be a soldier among the soldiers of self-worship which has manifested itself in various ways, in many colors and a lot of people have thrown themselves at its feet, kneeling, prostrating and glorifying it, and they raise it to the status of a god knowingly or unknowingly.

In order to march, having insight of

our matter [of religion], to stand up for our principles, 'aqidah and concepts, to protect them from violation and desecration, we have to pursue the following: «Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know. Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another; but Allah is the protector of the righteous. This [Qur'an] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith].» [45: 18 - 20].

O Ummah of Islam: Know that there is a cooperative partnership which is undertaken by the *shayatîn* from among mankind as well as jinn; it has its men, its faculties, its resources, its institutions, its expenses, its plans and programs. It is based and founded on making every effort to mislead people from their religion, to suggest doubt to them with regard to their self-evident 'aqidah, and to support every individual who fabricates lies against it as they wish. All of that takes place in the name of *ijtihâd*, thinking, debating, enlightenment, analyzing, studying the state of affairs, open-mindedness and rationality... to the end of that familiar list.

And this individual who speaks out isn't facing any boundary to halt him nor does he have rules or principles to be wary of. As for him, he sees everybody as a permissible, fertile ground to launch his attacks. He

¹ Taken from, "The middle way of Islam and the middle way of defeat".

Their attempts will not stop at any border. This war aims at and makes the strongholds of Islam its objective. It invades lands, houses as well as intellects.

un-shamefully turns away from the absolute truth without apprehension. He – with total audacity - distorts words from their proper places [i.e., usages], and ascribes to Allah's law matters which old men and women of the desert know that it is exempt from. And he revokes what both the first and the latter generations knew and submitted to; you even see him discrediting and mocking them, looking down upon them.

The Prophet ﷺ explained the reality of this *shayfānic* Corporation which is active at all times to perform its tasks, to lead astray whoever pays attention or listens to it. He ﷺ did so in order that we are to be on the alert and vigilant so that we wouldn't be deceived by its propaganda or its decorated speeches. It was related by Abdullah Ibn Mas'ood that he said: the Prophet ﷺ drew a straight line for us, and then said: "this is the path of Allah," and then he made lines on its right side and on its left side and then said: "these are paths, and on each path there is a shaytān calling to it." Then he recited: «And thus we have made for every prophet an enemy – devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent» [6: 112].

And the Almighty says: «O children of Adam, let not Shaytān tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see

them. Indeed, we have made the devils allies to those who do not believe» [7: 27].

Accordingly, this is the commandment of Allah and His Messenger ﷺ to whomever wants to be on the middle way, following the truth, unconcerned with those who disagree with them.

Since the beginning of this war on terror, it was said by the wise and bright ones that this war is a new crusade which wages war on Islam and Muslims. Their attempts will not stop at any border. This war aims at and makes the strongholds of Islam its objective. It invades lands, houses as well as intellects.

The wicked ones that lead this campaign managed to plant people from within this ummāh to take the rule of propagating their thoughts, ideology, beliefs and theories. In addition to that, spreading their terms and expressions, repeating their phrases and attempting to convince Muslims about them or at least reducing their feelings towards its (i.e., the West's) hideousness and evil. So, after sometime, these concepts simultaneously became something acceptable. And because they knew that the key for success in their plans was driving people away from jihad and mujahidin along with eliminating them militarily and combating them intellectually, accordingly, as soon as an unknown individual mumbles or utters some words criticizing the mujahidin, upon that their mass media is put on the alert. They present him to the masses, make him well-known,

and have constant interviews and meetings with him to direct people to that unique thought which came out of an idiotic man that is hardly seen. Unfortunately, we have seen a lot of those who are affiliated with the leadership of Islamic groups or people of *da'wah*, thinkers who hold one conference after another, a meeting after another and a seminar after the other. They move from one country to the other, consolidating many deviating concepts that have nothing to do with Islam; in actuality, it destroys its principles one after another. They ascribe their devious errors and diversions to the religion of Allah, adding evil to their evil. And the saying of Allah applies to them when He says: «And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allah," but it is not from Allah. And they speak untruth about Allah while they know» [3: 78].

Among the greatest ways of which they use to conceal their deviation and to propagate their errors is their claim of affiliation to the middle way, moderation and balance. They have coined meanings for these words which they become content with. Their meanings' source is their thoughts. Their meanings' structure is fabrication and compromise. Its essence and pulp is gladdening the West with what pleases it.

So, what is this middle way that they call for and hum about day and night? And what is the middle way

of which the religion of Allah came with, subscribed to us and praised his Prophet's ummah with? Thereupon the Almighty said: {And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you...} [2: 143].

Indeed, defining the legitimate concepts must depend on the book of Allah and the Sunnah of His Prophet. Because intellects are uneven, thoughts are disagreeing and desires sneak into this meaning or that. But if Allah says, then His saying is the truth. If He rules, then His rule is justice and this isn't for anything but the book of Allah as the Almighty says: {But if the Truth [i.e., Allah] had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from their message, are turning away} [23: 71].

“SO HE SENT US WITH HIS RELIGION TO HIS CREATION IN ORDER THAT WE CALL THEM TO IT. WHOEVER ACCEPTS FROM US, WE ACCEPT FROM HIM AND WHOEVER REFUSES, WE FIGHT HIM UNTIL WE FIND THE PROMISE OF ALLAH.”

The middle way is a term which has been accepted by people without understanding its proper meaning. It means the complete adherence to Allah's religion which He subscribed to all of the people. Even if it is disliked by whoever dislikes it, it has to be spread between them without distortion, falsification or deception. Rather, it is presented clearly as it is.

The mission of the Muslim's nation is

not to match the disbelieving nations. It is not to seek the elements of convergence nor coexistence with them. And not to strive and spend in order to submit nor comply with the reality because we weren't created for that neither did Allah order us to do so. On the contrary, Allah sent us to bring people out by His will from worshiping the creation to worship Allah alone. And out of the oppression of religions to the justice of Islam. So He sent us with His religion to His creation in order that we call them to it. Whoever accepts from us, we accept from him and whoever refuses, we fight him until we find the promise of Allah. This is how the Prophet's companion Rabi ibn Aamir summarized the mission of the Muslim nation. This is the middle way in truth which the companions understood and called for.

It is not for anyone to pick and choose from the religion of Allah what he loves and desires. Nor is it for him to call people to what he loves and desires and not to present Allah's religion the way that he loves and desires. The Almighty Allah says: {Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him"} [12: 108]. In that case, it is a call to the way of Allah – which means the complete religion – not a call to get the results of mere opinions and the suitable innovations of thoughts.

The middle way that we call for says: {You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred...} [58: 22] ...Even if you consider that to be excessiveness.

Our middle way that we march upon has at its foundations: {O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over

belief. And whoever does so among you – then it is those who are the wrongdoers} [9: 23].

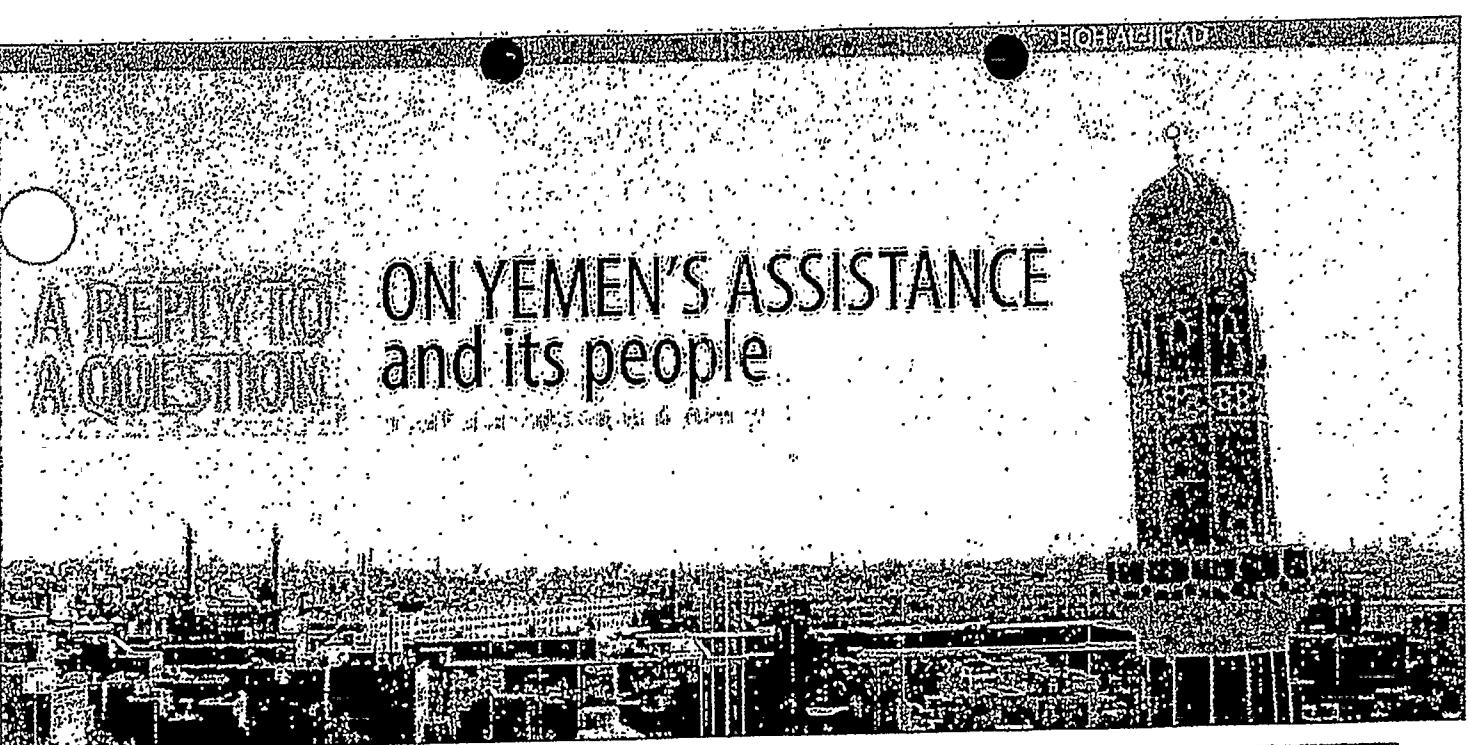
Our middle way is that we establish its principles, calling out: {O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah, if you should [truly] be believers} [5: 57]. ...Even if you confront that with disgust or anger.

Our middle way is the way of Ibrahim whom Allah says about: {There has already been for you an excellent pattern in Ibrahim and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone"} [60: 4] ...Even if you say that this is a call for hatred, intolerance and a form of battling against peace.

Our middle way is that we adhere to and not deviate from the saying of Allah: {O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people} [5: 51]. ...Even if you consider that to be extremism and radicalism.

Therefore, this is the religion of Islam with its middle way, complete justice and clear call. Not of that propagated by those who have defeated souls, diseased hearts and deceived minds even if millions of people applaud them. {And say, "The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve."} [18: 29]. □

A REPLY ON YEMEN'S ASSISTANCE and its people



It has been narrated to us from Abdullâh that Abî Thâbitâbâdâr Râzaq narrated from al-Munthir ibn Nu'mân al-Aftâs that he said: "I heard Wahb narrating that Ibn 'Abbas said, the Prophet ﷺ said: 'An army of twelve-thousand will come out of Aden-Abyan. They will give victory to Allah and His messenger; they are the best between myself and them!'"

Our honorable Shaykh Abu Muhammâd al-Maqdisi, may Allah protect him, and our brothers in the forum of *al-Firdaws wal-Jihad*. May the peace and blessings of Allah be upon you. As to what follows:

News might have reached you about the recent conflicts between the fighters of *Tawhid* and the armies of darkness and *shirk* in many different

and expanded territories of the Yemeni province in Abyan.

We are now witnessing the outcome of these events, feeling its blessings and Allah's help to the call of *Tawhid* and the emergence of youth from everywhere to support and assist in ways that is not even thought of.

My question @Shaykh, is that in addition to what this region is positively known for socially, geographically... historically... a great hadith was stated concerning it which no scholars from amongst the mujahidin of the ummâh had taken up the responsibility of researching its authenticity and illustrating it ideally. We concluded this after researching that in the variety of tools and means including the internet, but the effort and time were of no avail.

So would our Imam and Shaykh set out to research the authenticity of the hadith, explain it and record the benefits and connect the hadith to the reality of the Muslims today in Aden-Abyan and all of the Muslim lands? Particularly when the brothers in Yemen love the Shaykh Abu Muhammâd al-Maqdisi and regard him as an Imam to them, rush for his books and his fatâwa. And perhaps the Shaykh can address and single out the mujahidin in Yemen and the Arabian Peninsula with his advices and instruction.

Lastly, I call upon Allah to witness that I love you for his sake. @our Shaykh Abu Muhammâd and I ask Allah that he gathers us in *al-Firdaws al-Âla*.

Inquirer: Abu Abdâr Rahmân al-Yemeni

QUESTION

All praise be to Allah and peace and blessings upon the Messenger of Allah. As to what follows:

May Allah love you, the one you loved me for His sake. I ask Him, the Exalted, that He keeps you and us firm. May He use us in giving victory to His religion and not replace us.

This hadith reported by Imam Ahmed in his collection¹ and Tabarani in his

*Mu'jam al-Kabîr*² and others by way of Ibn Abbas that he said: the Prophet ﷺ said: "An army of twelve-thousand will come out of Aden-Abyan. They will give victory to Allah and His messenger. They are the best between myself and them."

About that hadith the honorable Shaykh Sulaymân ibn Nasîr al-Ulwâ' - may Allah hasten his release - said that the hadith's chain is good and its narrators are acceptable. Imam Ah-

mâd narrated it in his collection and Ibn Abi Hatim in *al-Jârh wa Ta'dîl*; and at-Tabarâni mentioned it in *al-Kabîr*.³

All of them by way of Abd ar-Razaq from al-Munthir ibn an-Nu'mân al-Aftâs that he said: I heard Wahb narrating that Ibn 'Abbas said... and he mentioned the hadith and then said: Abu Ya'ala narrated it in his collection⁴ from the hadith of Abd A'lâ ibn Hamad an-Narsî from Mu'tamar ibn

3 (11/47).

4 (3/34).

1 (1/333).

Suleyman from the one who related it.

On Adi narrated it in *al-Kāmil*⁵ and Ibn al-Jawzi in *al-'Alal al-Mutandhiyya*⁶ by way of Muhammad bin al-Hasan bin Atsh as-Sana'ani from the one whom related it.

Muhammad bin al-Hasan was disputed about although Abu Zar'a and others have authenticated him. However al-Aqeeli, ad-Dargatni and others have weakened him. He didn't narrate it alone since more than one narrated it from amongst the memorizers from whom related it.

Al-Munthir bin an-Nu'man al-Aftas said Abu Hatim said, "Mu'tamer bin Suleyman and Hisham bin Yusuf and Abd ar-Razaq and Muhammad bin al-Hasan bin Atsh and Mutrif bin Mazin (the judge of Sana'a) and ibn Ma'en said about him that he is a trustworthy (narrator)."⁷ Additionally, al-Bukhari mentioned it in *at-Tārīkh al-Kabīr*⁸ and he didn't mention about any of the *Jarh* or *Ta'dil*; nonetheless Ibn Habban mentioned it in his trusted ones.

Al-Haythimi said in *Majmū' az-Zāwaid*⁹ that Ibn Ya'la and at-Tabarani narrated it and he said "from Aden, they are coming," and their men (i.e., narrators) are authentic ones. Other than Munthir al-Aftas - and he is trustworthy (narrator) - his words finished there, may Allah keep him firm.

His saying ﷺ: "They are the best between myself and them." That is an indication to their righteousness, religion and goodness which the Prophet ﷺ approved of, as being the best between him and them.

Also this could be a reference to the place i.e., they're the best between his place ﷺ which is Madina and between Aden-Abyan.

Or it could be a reference to time and there is no doubt that this is greater. Meaning, they're the best between his time and the time of their emergence, and Allah knows best what's correct. This is the blessing of Allah, He gives it to whomever He wills.

Some of those who spoke about this hadith said that in it there is a pleasant indication that the *khilāfah* could initiate in Aden-Abyan and that Yemen would be the capital of the *khilāfah* because armies usually move out from the headquarters of the *khilāfah*. This is what they said and it is not necessarily the case. It might also mean that the *khilāfah* will be assisted by Yemen or that its people and fighters will come to the aid of Muslims or that it would recruit fighters and prepare such an army to repel the oppressive enemies in some of the Muslim land or to drive away an occupier or an apostate.

The hadith confirms what is mentioned in other *ahādīth* regarding the description of the people of Yemen that they are the reinforcement for the people of Islam, they are the supporters of the truth and the people of Yemen are continuing to be so. We have seen their assistance in Afghanistan, Iraq and in each field of the fields of jihad you see their crowds rushing to support the people of Islam. They're distinguished with a sense of honor, rigidity and with taking upon themselves the initiative of supporting the people of Islam. Today the numbers in their crowds and assistance (towards jihad) have increased with goodness. This is so because they are endowed with insight about the believers path and are aware about the path of the criminals. And it is also due to their abidance by the banner of *tawhīd* and not being deluded by anything else.

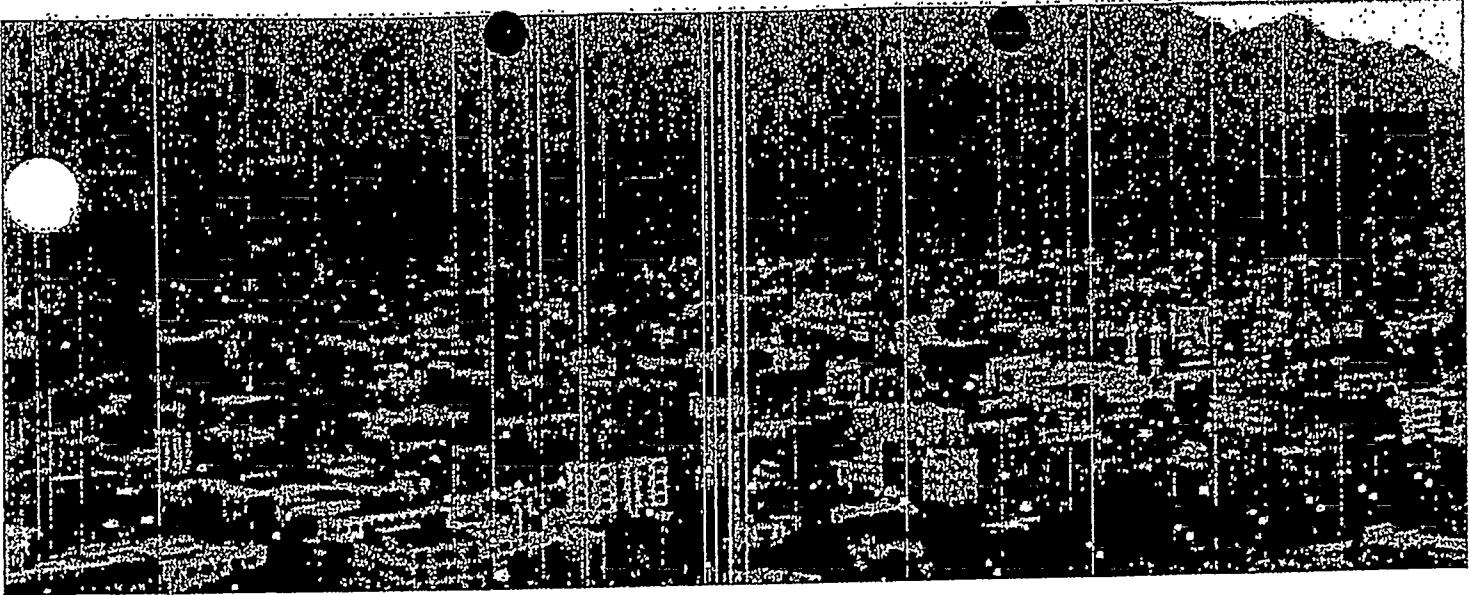
It is mentioned in another hadith that, "You will fight in the Arabian Peninsula and Allah will open it for you, then you will fight Persia and Allah will open it for you, then you will fight the

Romans (i.e., the West) and Allah will open it for you and then you will fight Dajjal and Allah will open it for you." And in another version, "You'll conquer the Arabian Peninsula and Allah will open for you".

We reached a stage where we came back from where we first started. Now the Arabian Peninsula is governed and dominated by the apostates. Security is given to secularists, crusaders, disbelievers and atheists. War is waged against those who believe in the oneness of Allah. Righteous people are killed and prisons are filled with them as a result of their jihad which was disrupted and fought by its rulers who have taken the Christians and apostates as helpers and protectors... And what is happening now is that the Arabian Peninsula has become in need of a new opening... And today we are delighted by seeing the pure banner of our brothers in Yemen and they're of those fighting under the banner of *tawhīd* and keen on doing such things and I ask if it wasn't those men then who is it?

In the collection of Imam Ahmed and Sunnah Abu Dawud, Ibn Hawala said: The Prophet ﷺ said: "The matter will be that you'll be fighters: fighters in Sham and fighters in Yemen and fighters in Iraq." Ibn Hawala said: "Choose for me O Messenger of Allah if I am around to witness that," so he said: "hold on to Sham, verily it is the best of Allah's lands. He selects for it whom are righteous from among His slaves but if you decline then hold to your Yemen and drink from the pools where the rain gathers for verily Allah entrusted for me ash-Sham and its people."

In this hadith it says that a time will come upon the Muslims that they will be equipped fighters in each land, so it isn't for the sincere Muslim except to join the fighters in their country so that they would become from among the equipped Muslim fighters, and in the hadith the fighters of Yemen were mentioned. May Allah keep their fighters firm and give them victory



"So it isn't strange that we hear from time to time news about the spread of American airstrikes and the flying of spy planes or the attacks on positions with cruise missiles. It's because all of that proves from one side the extreme fear that Yemen's fighters bring to the crusaders and their allies"

and use them in giving honor to the religion.

Today the enemies of the religion are enraged and frightened of the fighters of Yemen, up to the point that I have heard comments by crusader leaders a few days ago which showed their worries and fears about what they consider to be a danger that is really threatening their interests. This is especially when they consider the geographic locality of Yemen to be a sensitive position of high importance.

The AP reported: "The geographic position of Yemen is considered to be a matter of high importance especially since the United States and the Soviet Union raced and competed to take control over Yemen during the time of the cold war." And regarding the airstrikes that the Americans directed to some places in Yemen, the Press reports: "Yemen stands in a strategic point in relation to navigation in the Red Sea and the Gulf of Aden and also in the way leading to Suez canal and on its side Somalia is located where the situation there is even more complicated."

| So it isn't strange that we hear from time to time news about the spread of American airstrikes and the fly-

ing of spy planes or the attacks on positions with cruise missiles. That's because all of that proves from one side the extreme fear that Yemen's fighters bring to the crusaders and their allies and it proves from another side that the rulers in these places are just as others nowadays: they're nothing but agents for the Americans, they have no rule or dominion over their own land, sea or air except through directions and coaching from their masters. It is not a secret anymore that America is concentrating on this area (Yemen), follows its updates closely, sends special forces to train the Yemeni army and backs up the apostate regime there against whom they call terrorists. And in exchange for this alliance and support between those who disbelieve and whom Allah the Almighty said about: {And those who disbelieved are allies of one another. If you do not do so [i.e., ally yourselves with other believers], there will be fitnah [i.e., disbelief and oppression] on earth and great corruption} [8: 73].

It is known that in Yemen, its fighters and its people have special virtues which awaken one's desire to ally, support and urge the one to favor them and increase their numbers. To the extent that Imam Muslim categorized in his *sahih* a chapter on

"Competing for superiority amongst the people of *īmān* and the predominance of the people of Yemen in it." From it:

- From their virtues is the hadith of Jubeer bin Mut'am from his father that he said: While we were walking with the Messenger of Allah ﷺ in the road of Makkah, he said: "They will come upon you the people of Yemen. They are like the clouds; they are the best of those on earth."¹⁰
- And from them is the hadith of Abu Hurairah. He said: The Messenger of Allah ﷺ said: "There will come upon you the people of Yemen. They are the most soft-hearted and compassionate. *īmān* is in Yemen, wisdom is in Yemen and *fiqh* is in Yemen. And the head of disbelief is before the direction of the East."¹¹

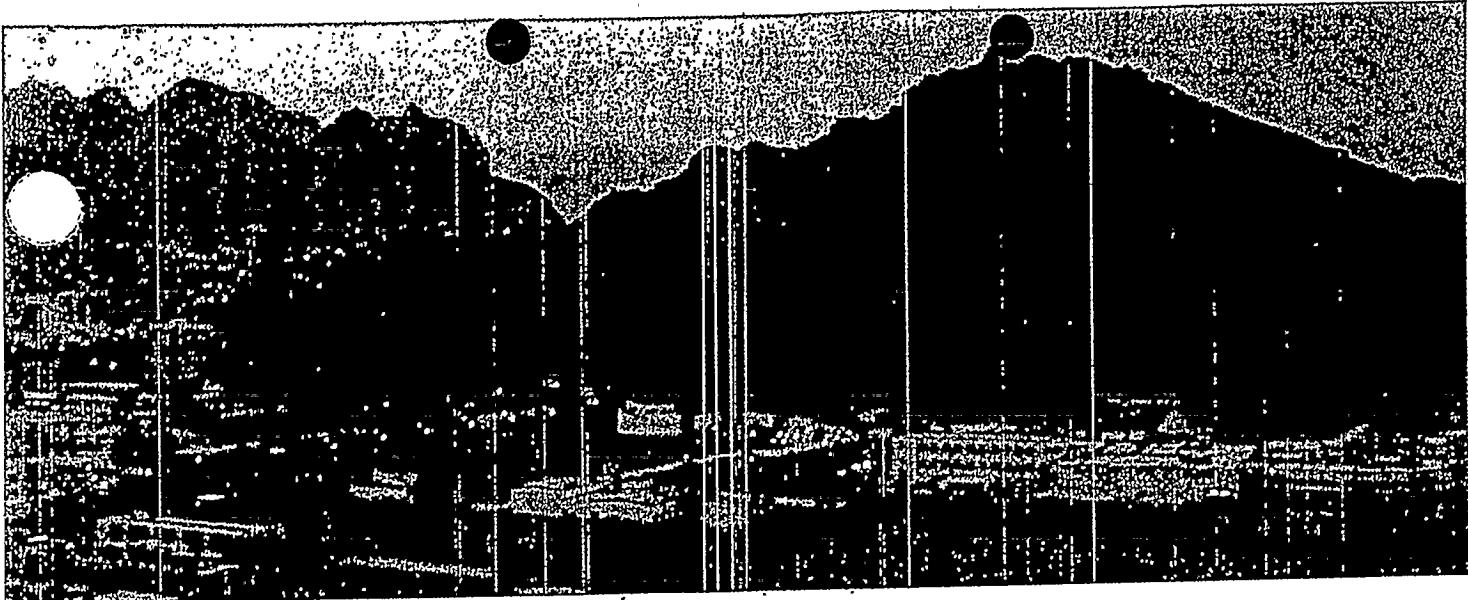
Al-Baghawi said in *Sharḥ as-Sunnah*¹²: "This is praise for the people of Yemen due to their hastening towards iman and their good admittance to it."

- And this previous hadith has an addition which Imam Ahmed mentioned in his collection that a

10 Narrated by Ahmed.

11 Narrated by Muslim.

12 (14/201, 202).



Bedouin came to Abu Hurairah and said: O Abu Hurairah narrate to us from the Prophet ﷺ so he said: The Prophet ﷺ said: "Verily, īmān is in Yemen, wisdom is in Yemen and I find the relief from your Lord coming from the direction of Yemen".

The addition of: "I find the relief from your Lord coming from the direction of Yemen," was disagreed about in terms of authenticity because of its exclusivity to Shabib Abu Ruh as no one attested to him except Ibn Habban. From the people of hadith, those who authenticated it and from them who weakened it. On the evaluation of its solidity is the explanation of what Shaykh al-Islam Ibn Taymiyyah said: "...the saying 'from Yemen' clarifies the meaning of the hadith that Yemen doesn't have any specialty in the attribute of Allah - the Almighty - lest to assume otherwise, but from it (Yemen) came those whom Allah loves and they love Him, those whom Allah said about: {Whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him} [5: 54].

And it was related that when this verse was revealed, it was asked about those mentioned in the verse. So he ﷺ referred to them as being 'the people of Abu Musa al-Ash'ari, and the authentic ahadith were mentioned like his ﷺ saying: "There will come upon you the people of Yemen. They are the most soft-hearted

and compassionate. īmān is in Yemen, and wisdom is in Yemen." And those are the ones who fought the people of apostasy and opened the lands. In them the most Merciful relieves the agonies of the believers..."¹³

Al-Qurtubi says in his *tafsīr*: "It was narrated that the Prophet ﷺ said: "Verily, I find the relief from your Lord coming from the direction of Yemen," and in it there are two interpretations: one of them is that it is a relief because of them successively converting in crowds, and the second meaning is that Allah, the Almighty, relieved the sufferings of his Prophet ﷺ using the people of Yemen and therefore they are the helpers (*al-Anṣār*)."

Ibn al-Atheer said: "He ﷺ meant by that the helpers (*al-Anṣār*) because Allah relieved in them the sufferings of the believers and they're Yemenis because they're from al-Azd."¹⁴

Additionally, there's the hadith of Abu Hurairah where he said: "I heard the Messenger of Allah ﷺ say: "Pride and arrogance is found in *al-Fadādīn* (people of loud noise coming out from their cattle and cultivation) - the Camel-herders and tranquility is found in shepherds, and īmān is in Yemen and wisdom is in Yemen."¹⁵ Abu Abdullah said: "it is called Yēmen because it is on the right side of the Ka'aba."

13 Al-Fatāwā (6/388-389).

14 An-Nihāya (5/203).

15 Narrated by al-Bukhari.

• And the hadith of Ibn Mas'ood who said: The Messenger of Allah ﷺ pointed with his hand towards Yemen and said: "İmān is over there. Verily harshness and hardheartedness is in *al-Fadādīn* (Camel-herders) by the origin of the tails of cows where the horns of shayṭān emerge in Rabee'ah and Muder."¹⁶

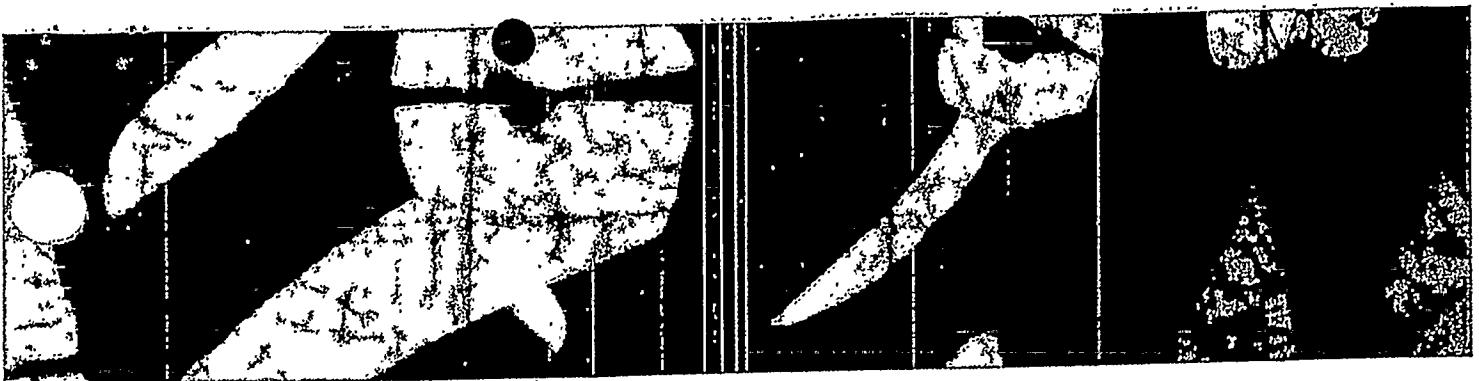
• And from them is the hadith of Abdullah ibn Umar that the Prophet ﷺ said: "O Allah! Bestow Your Blessings on our Sham and our Yemen." They said: "And our Najd!" He ﷺ said: "O Allah! Bestow Your Blessings on our Sham and Yemen." They said: "O Messenger of Allah! Our Najd as well!" Then I think that he ﷺ said in the third time: "(In Najd) There will appear earthquakes and afflictions, and from there the horn of shayṭān will emerge."¹⁷

• And from them is the hadith of Thawban that the Prophet ﷺ said: "Indeed, I am in the midst of my pool pushing people away for the people of Yemen. I hit with my rod until it flows on them."¹⁸ An-Nawāwi, may Allah have mercy on him, said: "This is a *karāmah* (high répute) for the people of Yemen in their preceding to drink from it: a repayment for their good actions, their preceding in Islam and the assistance from Yemen. So he ﷺ pushes the others until they (Yemenis) drink as they pushed in this

16 Narrated by al-Bukhari and Muslim.

17 Narrated by al-Bukhari.

18 Narrated by Muslim.



dunyâ the enemies and harms away from the Prophet ﷺ.¹⁹

• And the hadith of Imran ibn Has-een who said: Banu Tameem came to the Messenger of Allah ﷺ so he said: "Glad tidings." They said: "You gave us glad tidings so give us something." So his face changed and then the people of Yemen came, so he said: "O people of Yemen accept the glad tidings as Banu Tameem didn't accept it." So they said: "We came to seek knowledge of the religion and to ask you about this matter."²⁰

• And in the hadith of Abu Hurairah that the Messenger of Allah ﷺ said: *Allah turned me towards ash-Sham and directed my back towards Yemen and said to me: 'O Muhammad! I have made for you what is in front of you as spoils and as a means of living, and what is behind your back as a support and yet Islam is still increasing and shirk is reduced and its people until the two women walk as they don't fear anything except injustice.' By whom my soul is in his hands, days and nights won't pass by until this religion reaches the status of the star.*²¹

• And the hadith of Anas ibn Malik that he said: the Prophet ﷺ said: "The people of Yemen have approached and they are more soft-hearted than you." Anas said: "And they are the first to come with handshaking."²²

• And in the *tafsîr* of the verses: «When the victory of Allah has

19 *Sharîh an-Nawawî 'Alâ Muslim.*

20 Narrated by al-Bukhari.

21 Taken from At-Tabarani in *al-Kabîr* (7642).

22 Taken from Ahmad in his collection and al-Bukhari in *al-Adâb al-Mufrid*, and Abu Dawud.

come and the conquest, and you see the people entering into the religion of Allah in multitudes» [110: 1-2] that when it was revealed, the Messenger of Allah ﷺ said: "There will come upon you the people of Yemen; they are the most soft-hearted. Imân is in Yemen, fiqh is in Yemen, and wisdom is in Yemen."²³

• And in the Qur'an, Allah, the Exalted, says: «O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing» [5: 54].

Regarding the reason of this verse's revelation, Ayad al-Âsh'ari said: "When this verse was revealed, the Messenger of Allah ﷺ pointed at Abu Musa al-Âsh'ari using something that was with him and said: 'They are his people.'²⁴

Shaykh al-Islâm Ibn Taymiyyah said in his book²⁵: "And the support of Yemen whom Allah, the Almighty, said about: «Allah will bring forth [in place of them] a people He will love and who will love Him» at the time of Abu Bakr and Umar, crowds were coming from Yemen to fight for the sake of Allah.

23 The collection of Imâm Ahmad.

24 Taken from al-Hakim (2/313), and Ibn Abi Shaybah in his collection (12/125) and Ibn Jareer in his *tafsîr*.

25 *Al-Jawâb al-Bâhir fî Ziwâr al-Muqâbir.*

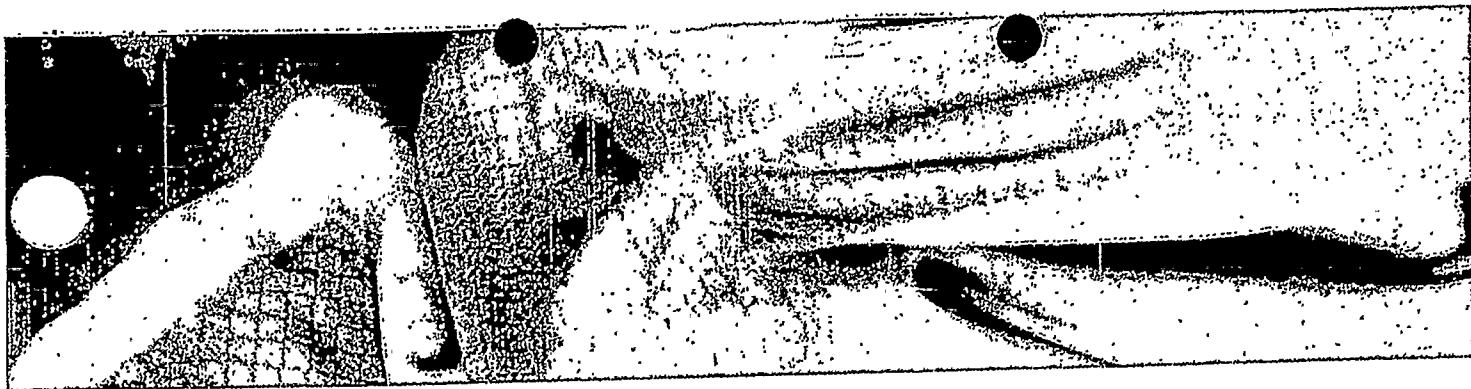
So greetings are to those crowds, greetings to those supporters, greetings to those who help them and greetings to their grandsons whom we are pleased with of their revival in da'wah, jihad and the emergence of their banner in these days.

I find myself obliged with the news of Yemen's fighters - which are reported to us nowadays as a result of the visibility of their banner - to support them with inspiring (others), calling to help them and working to increase their numbers.

In mention of more virtues (of Yemen's people), the scholar of Yemen ash-Shawkani said: "If you recognize that this verse is revealed about them in these *âhâdîth*, then know that it has contained the virtues of the people of Yemen:

The first of them: The exclusivity of Yemen's people to this great quality that Allah, the Almighty, will bring them forth at the time when others apostate from among the Arab tribes that live in the Peninsula and this is to show their high status as they are the party of Allah at a time when others leave this religion.

The second virtue: Allah's saying: «He will love [them] and they will love Him». There is nothing beyond this high reputation and honor from Allah, the Almighty, because whomever Allah loves, they attain such happiness which no happiness can resemble. They have been honored such an honor that can't be measured by the likes. They have succeeded in such achievements that aren't equivalent to others and they have been given a great repute that can't be matched.



The third virtue: Allah's saying {And they will love Him}. This is a magnificent status and a beautiful attribute. When the inconsiderable slave is loving to his Lord then that is the utmost objective in faith which is the reason behind winning an eternal bliss and it is the reason for being rescued from the painful punishment. From the greatness of loving Allah, the Almighty, and the signs of its authenticity is following the Messenger of Allah ﷺ in his sayings, in his actions and by imitating him and embracing the noble guidance that he came with.

The Almighty Allah says: {Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful"} [3: 31]. Thus whoever loves Allah and follows His Messenger ﷺ, then they attain the love from Allah, the Almighty. They have their sins wiped off and their status raised among the believing slaves of Allah.

The fourth virtue: Allah's saying: {[Who are] humble toward the believers}. This humbleness towards the people of *īmān* is from the most honorable characteristics and from the greatest attributes of the believers. It is this humbleness that is praised by Allah. It raises its doer in status and in it there is eradication of many of the evil attributes of which are arrogance and egotism.

The fifth virtue: Allah's saying: {Powerful against the disbelievers}. It is the result of solidness in the religion, strictness in acting upon it and the hatred for its enemies and harshness on those who go astray.

The sixth virtue: Allah's saying: {They strive in the cause of Al-lah}. Indeed jihad is the head of the shari'ah obligations. With it the pillars of the religion are established, its status is raised and the circle of Islam is expanded. The sides of *kufr* diminishes and its pillars are destroyed.

The seventh virtue: Allah's saying: {And do not fear the blame of a critic}. This is the matter of purity and standing alone for Allah and not paying attention to what opposes the truth and differs from the religion. And it came as an indefinite noun in the context of negation (in the Arabic language), so it includes all blames that come from any blamer regardless if they're dignified or miserable, close or far. What proves this attribute is their action of commanding the good and forbidding the evil in a way that even mountains cannot reach their height and it isn't intimidated by terror.

When Allah the Almighty gathered for them these honorable attributes in this verse, He reminded them of the greatness of this grant and the kindness of this favor so He said: {That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing}. In it there are implications that He gathered for them of His blessings which He didn't bestow on other slaves of His. It is as if this is an answer to whoever desires to have these great qualities or compete with them or envy them (in a good way) because of that.²⁶

So what other virtues can people

26 Summary of "Good words about the virtues of the people of Yemen" from Imam ash-Shawkani.

challenge you with after this? O grandsons of the helpers of the Messenger of Allah ﷺ! Follow the way of your grandfathers in supporting the religion and lifting the banner of tawhid in a time when people betrayed the religion and tawhid. And what will harm you after this great blessing and magnificent reputation even if all gathered to plan against you and plot?

So hasten and prepare yourself. Perhaps Allah uses you in relieving the sufferings of the ummāh in our time like He used your grandfathers in relieving the sufferings of his Prophet ﷺ. Perhaps the Almighty uses you in giving victory to the religion. Become helpers in the cause of Allah as your grandfathers helped His Messenger ﷺ and became the helpers in the cause of Allah. Perhaps He uses you in driving away the people of contemporary apostasy and open for you the lands like your grandfathers fought the people of the first apostasy and opened for them the lands.

O Allah, O protector of Islam and its people! Give victory to the monotheistic slaves of Yours in Your Shām and Yemen, in the East and West! O Allah gather their lines and unite their hearts, direct their shooting and raise their banner and empower them and make them firm. Join us with them, and make us among those whom You love and they love you.²⁷ □

27 As a benefit, Abu Mus'ab as-Suri had written a letter entitled: "The responsibility of the people of Yemen towards the Muslims' holy places and their wealth." See <http://www.tawhed.ws>

Open-Source Hadoop

This section

Training with the AK2

Open Source Jihad

open | 'ōpən| source |sôrs| ji·had |jî'häd|
A resource manual for those who loathe the tyrants; includes bomb making techniques, security measures, guerrilla tactics, weapons training and all other jihād related activities.

- informal A disaster for the repressive imperialistic nations: *The open source jihād is America's worst nightmare.*
- It allows Muslims to train at home instead of risking a dangerous travel abroad: *Look no further, the open source jihād is now at hands reach.*

OSJ GUN SCHOOL

TRAINING WITH THE AK MOSIN

In the first part of this series, we discussed some of the basic parts of the Kalashnikov. In this part, we will be showing you how to open the weapon. Knowing how to open the weapon is as vital as knowing how to shoot it since maintenance of the weapon is an absolute necessity. Not knowing how to open it would cause you problems in the future such as if the bullet doesn't fire and you don't know where the problem lies. With that said, let's look at how to open the weapon (follow the figures accordingly):

1. Take out the Magazine and drop the safety lever to the last level (single shot).
2. Cock the charge handle assembly twice using your hand. At the third time, charge it half way to see if there's a bullet inside.
3. Make the rifle stand at an angle or point it towards the ground and pull the trigger. This is to ensure that there is no bullet inside. The angle mentioned here is to protect those around you from being hit if there were to be a bullet inside.
4. Point the rifle down to the ground and push the lower receiver button with force to open the base. Sometimes, you might have to fiddle with the base left and right to pull it out.
5. Take out the spring by pushing it forward and then carefully pulling it out.
6. Carefully pull out the buffer from the spring.
7. Pull out the charge handle assembly.
8. To take out the bolt assembly, twist it 180-degrees and pull it forward. This is what hits the back of the bullet. If this were not to be inside, the gun would not fire. If you shake the bolt assembly, you should hear the firing

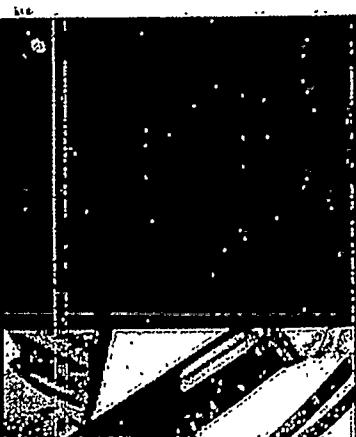


Figure 1.0

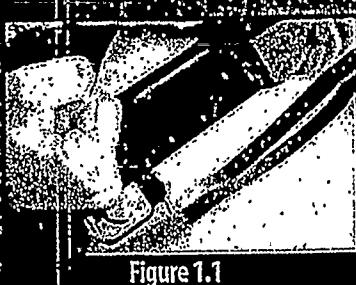


Figure 1.1



Figure 1.2

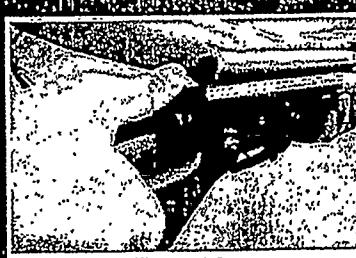
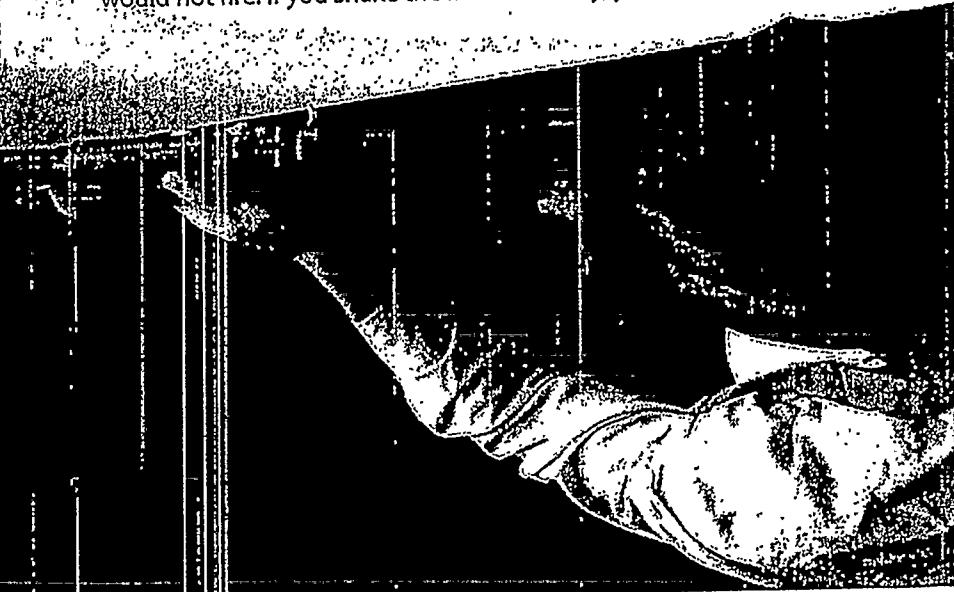


Figure 1.3



Figure 1.4

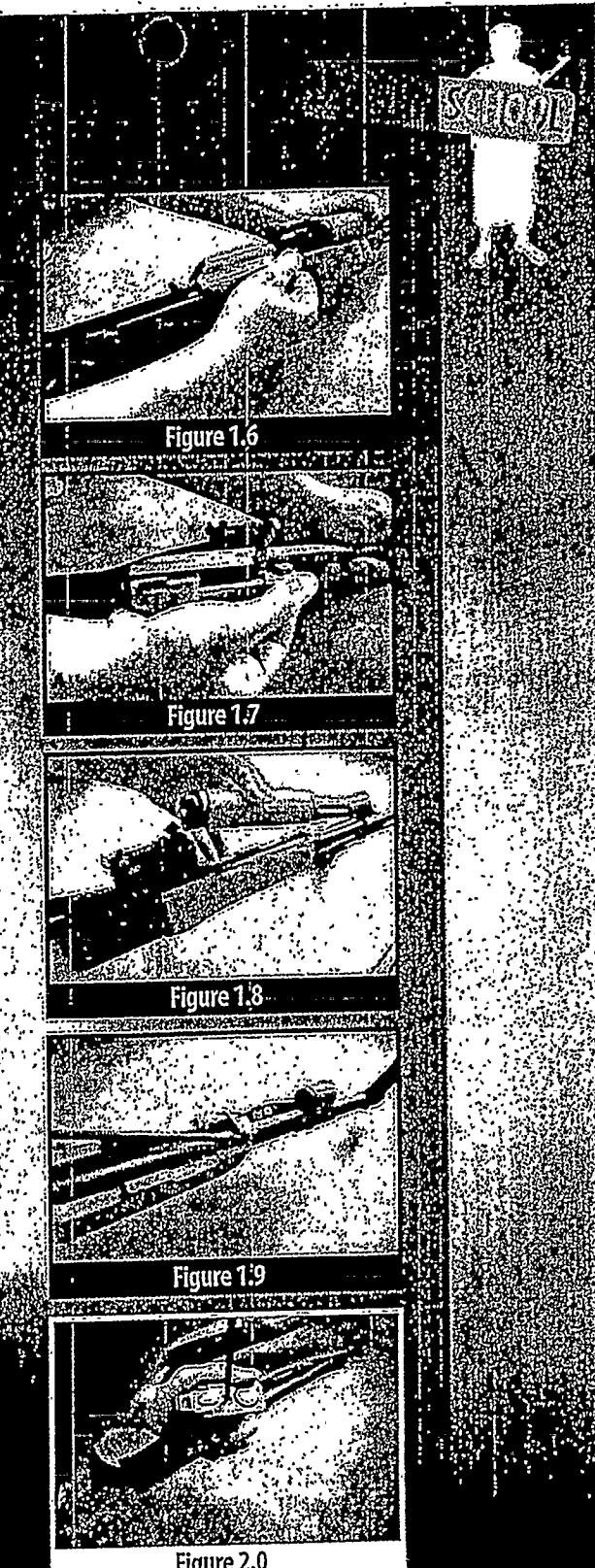


pin going up and down. If you don't, you need to pour oil into the top and let it seep through the bottom.

9. Pull up on the hand guard hatch. If you find difficulty pulling it, use the cleaning rod that comes with the weapon.
10. Take out the top guard.
11. Push on the lever to release the lower guard.
12. Now this is where you should clean the gun in its entirety using oil and a cloth. With the rod you have, insert a cloth or tissue through the hole and slide the rod up and down through the barrel.
13. After you finish cleaning all the parts of the gun, you have to re-assemble the rifle starting with the last thing you took out. This is the basic rule in re-assembly. So in this case, it would be the lower guard. Work your way backwards until you have the base on the rifle. Afterwards, charge the gun a few times and fire to make sure all the parts are working. Then re-attach the magazine and move the selector to the safety position.

The most important steps throughout this whole process are the first four. This is because if they aren't properly done, a bullet can be fired accidentally. Most firing accidents are because the individual is not carefully practicing the first four steps.

As for cleaning the magazine, it is simple. Make sure the magazine is not attached to the gun. Empty out your magazine by pushing the bullets forward. Then remove the floor of the magazine by pushing forward with force; using the rod or the back of the bullet can help. As you are taking it out, place your hand over the exposed part so that the spring doesn't fly out. After you have pulled out the spring and the bullet base, proceed in cleaning the magazine. To put the magazine back, you will work backwards by putting in the bullet base, spring, and floor. □



In the next edition of Training with AK, we will be discussing aiming as well as how to properly hold the rifle in various positions.



An interview with Shaykh Abu Hurairah

The military commander of al-Qaeda in the Arabian Peninsula



Question 1: Please introduce us to Abu Hurairah as-Sana'ani, and tell us about your parents and your studies.

Answer: Praise be to Allah and peace and blessings be upon the most honorable of Allah's creatures ﷺ and upon his family and his companions. As to what follows:

My name is Qasim bin Yahya bin Mahdi ar-Raymi. I am known as Abu Hurairah as-Sana'ani. I am married with four children, two sons and two daughters one of whom is married to one of the mujahidin brothers.

I have one sister who is married and four brothers, one of whom is detained at Guantanamo since the beginning of the invasion of Afghanistan, and another killed most likely by a man who is a contractor of the political security forces in Sana'a.

Of course, you specified the question about parents: they are fine, I ask Allah to protect them and use them in the benefit of Islam and Muslims. My father was imprisoned more than once and the officers of the political security and national forces continually give them trouble and raid their

house in Sana'a.

My primary and preparatory studies was in a Science institution. My secondary schooling was in one of the shari'ah institutions. I used to take advantage of summer vacations by going to some of the centers of shari'ah. I was later enrolled in one of the Islamic universities but left it at the middle of the first year and went to Afghanistan.

Q2: The al-Qaeda Organization in the Arabian Peninsula battles against the Yemeni regime, targets the Saudi monarchy, carried out operations against the West and have recently targeted the Houthi Shi'a. Some might wonder, why open all of these fronts?

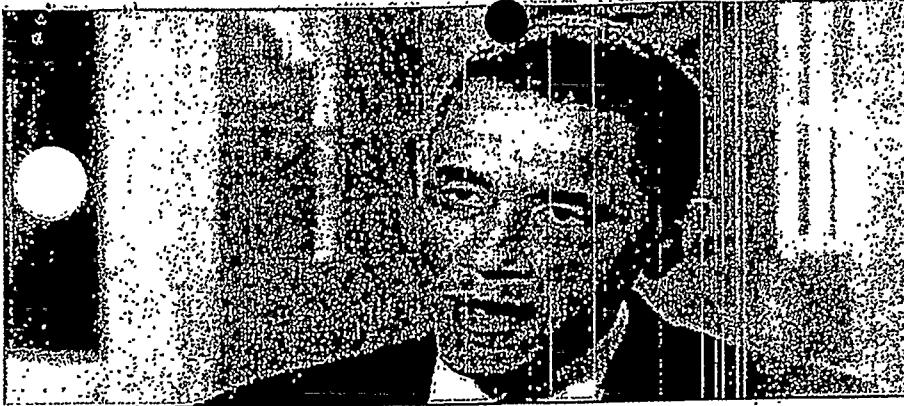
A: The Almighty Allah says: {And fight against the disbelievers collectively as they fight against you collectively} [9: 36].

And The Almighty says: {Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of taghut. So fight against the allies of shaytan. Indeed, the plot of shaytan has ever been weak}

[4: 76]. And The Almighty says: {Allah does not burden a soul except [with that within] its capacity} [2: 286].

When the Almighty commanded us to fight all of the polytheists, He informed us of their weak plotting and effect, and that gaining victory over them is made easy and within reach, and He informed us that this matter isn't above our capability. We should only assault them through the gate: {"Enter upon them through the gate, for when you have entered it, you will be predominant"} [5: 23] and from real-life experience we indeed have seen the truth of what our Lord promised.

Furthermore, reality forces us to act this way since the international world of *kufir* today is mostly disunited except when it comes towards the pure Islam that our Prophet ﷺ was sent with. If we don't fulfill the obligation of defending and repelling their oppression which aims to destroy us, then know that the ones who target the Muslims with bombs won't be repelled except when these bombs are exploded amidst them and on their own lands.



This criminal Obama fears for the Muslims from their own sons, after which he sends out destruction and corruption upon the Muslims in all fronts including the non-conflict zones.

As for targeting the Shi'a Râfidha in Sa'ada, it is because they involved themselves in the adoption of the American project which consists of tracking and going after al-Qaeda. Additionally, they have expanded inside the territories of *ahl as-sunnah*, and as a result their actions have led to the humiliation of some [Muslims]. It even reached the point where they assassinated some of the Imam's of a Sunni Masjid as well as arrested two brothers from amongst ours of whom are Mashoor al-Ahdal and 'Hussain at-Tais and then handing them over to 'Ali Salih's regime in exchange for 10 million Yemeni Riyals.

Q3: The Americans had bombarded the areas of al-Mâ'ajala and Rafadh; what were the consequences of that bombardment?

A: The outcome of that bombardment is no lesser in brutality and criminality than what we hear of constantly in Palestine, Afghanistan and Iraq, from the bombing of elders, women and children by the hands of the American criminals. The Almighty Allah had willed that the reality of the agent Ali Salih be exposed to his nation and to the entire world. On the other hand, people realized that in the mujahidin do the traces of hope lay in and that the [Yemeni Government] are in fact the enemies of the ummah.

Q4: Can you briefly tell us why the government of al-Saud is a legitimate target for the mujahidin?

A: The government of al-Saud in the

land of the Hârâimain is adopting a war on the pure Islam and replacing it with an Islam that is pleasing to the West until it was credited by them and praised much. They have exhausted all of their abilities to wage war on the mujahidin, and have set themselves as a new shield for the Jews and Americans just as their history is a witness to their stances that have even exceeded the Americans in the protection of the Israeli Jews in the beloved land of Palestine.

Q5: Obama and the American administration often repeat the statement that "the terrorists have killed more Muslims in comparison with non-Muslims"? What's your comment on that?

A: This Obama resembles Pharaoh in many aspects, and there is no room here to mention them all, but I remember here Pharaoh's saying as Allah informed us about him: {Pharaoh said, "Let me kill Muṣa and let him call upon his Lord..Indeed, I fear that he will change your religion or that he will cause corruption in the land"} [40: 26]. Thereupon Pharaoh feared for the religion of the people to be changed by Muṣa and he feared that "corruption" (i.e., dissension or civil strife) would appear in the land because of Muṣa and his call. And this criminal Obama fears for the Muslims from their own sons, after which he sends out destruction and corruption upon the Muslims in all fronts including the non-conflict zones. It is astonishing that Obama started listening a lot to the agents of his agents and then believed them to be genuine.

He contradicts himself by making such a statement and truthful is our Prophet ﷺ when he said: "If you have no shame, then do as you like."

But perhaps Obama is saying the truth if he meant that we kill those who have the characteristic of those Muslims whom he loves and they love him, whom he commands and they listen, the likes of Ahmed Karzai, Ali Salih, Muhammad bin Nayyif, Maliki and their soldiers, including their agents from among the Shi'a. With regard to those, indeed we have killed of them more than we killed of the kuffâr of origin because the Americans were a lot cleverer than the apostates since they ransomed their blood for the blood of those who sold their religion in exchange of preserving the life of others (i.e., Americans); and to us the rule concerning them is that they are apostate agents and it is an obligation to get rid of them.

Q6: Why target Muhammad bin Nayyif?

A: Check out the WikiLeaks scandals. Even though this information is not new to us, it will tell you about the leading role of this creature in serving his masters in Washington. Ask him about his prisons and its detainees. In it is the indisputable news and {"[I seek] the refuge of Allah [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust"} [12: 79].

Q7: There are several examples of

the individual operations in the West such as Nidal Hasan, Omar al-Farouk, Taimour al-Abdali, and the sister Koshanara Choudhury. What is your advice to the Muslim who seeks to carry out such operations, even if you have to put forward some military instructions in this respect?

A: Let me directly address my Muslim brothers over there: My Muslim brother, indeed those brave ones who have jealousy and concern about their religion and their ummāh have recorded their stances towards their religion and the affairs of their ummāh, so we consider them from those who won in their worldly life and their hereafter. And you, my honest brother, are no less than them in respect of jealousy towards the religion and ability. If you go kill a group of Jews or Christians after hearing that a pilotless drone killed a group of Muslims in Waziristan, and another person kills another group of them after hearing the killing of his brothers and sisters in Palestine by the Israelis and so on... an operation in their midst after each operation they commit against your Muslim brothers and sisters, if it were to be the case, would stop the striking, killing, occupation, humiliation and disgrace of our holy places that America and the West perpetrates.

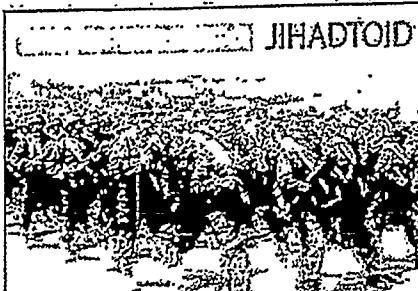
Q8: What is your advice to the Muslims in the West in general?

A: I remind them of their Prophet's ﷺ saying: "*I am free of the ones who reside in their (polytheists) midst*" and that the fate of their loyalty to the believers and their disassociation from the disbelievers is on the edge, and that their sons, daughters and honor are in danger. Whoever from among them can't go out of what they are in, then they should fear Allah in their religion, in their soul, their sons and their brothers over there.

They should also be determined and intend that their stay there is only to assist their Muslim brothers and sisters, and that they should fulfill their obligation of coming to the aid of the oppressed ones in the face of the *kāfir* and oppressive countries. As for executing operations on the ground there, this Inspire magazine thankfully works towards preparing great ideas for that matter, and soon if Allah wills, there will be a military section explaining what the Muslim should do in that field.

Q9: We hear about the large number of operations in the South of Yemen. What are the reasons behind that?

A: The mujahidin's operations especially in Yemen are not restricted to a specific place with the exclusion of the others, but wherever oppression, persecution of people and wherever people's rights are taken away there-



Qualities of a modern apostate army:

- Protecting a regime that commits *shirk* by way of refusal to rule by shari'ah
- Safeguarding a regime that takes America and her allies as guardians and protectors
- Punishing those who wage jihad against those whom it is *tārīd* avn to repel (e.g., America)
- Giving protection to the Apostates

upon the mujahidin go to repel the oppressor away from the oppressed, encourage people against their enemy and inspire them to take their rights with their own hands. Thus this is the least obligation towards the oppressed.

The Prophet ﷺ said: "Whoever forsakes a Muslim in a place where his sanctity is violated and honor is disgraced, Allah forsakes them in a place that they wish to be assisted in. Whoever assists a Muslim in a place where his sanctity is violated and honor is disgraced, Allah assists them in a place that they wish to be assisted in." □

"...An operation in their midst after each operation they commit against your Muslim brothers and sisters, if it were to be the case, would stop the striking, killing, occupation, humiliation and disgrace of our holy places that America and the West perpetrates."

THE JIHADI EXPERIENCES

Individual Terrorism Jihad and the Global Islamic Resistance Units

ABU MUSSAB AS-SURI

DEFINITION OF TERRORISM

I think that one of the most important fields of success in the recent American Jewish Crusader campaigns is that on the media fields. They have succeeded in imposing terminologies and definitions of people, and in forcing upon humanity a meaning of these terminologies, corresponding with their view. Among the terms which they have imposed today, in a distorted way, in order to express the ugliest of activities, manners and practices... are the terms 'terrorism', 'terrorists', and 'combating terrorism'...

It has even become natural in the Arab and Islamic media, and even the media of the Islamic awakening (*al-sahwah*), to reject this description, as if it was an accusation, a vice, and a disaster, which would cause those accused of it to be described by all the characteristics of depravity and everything derived from it in this world and the hereafter...

With all simplicity and courage we say:

We refuse to understand this term according to the American description. 'Terrorism' is an abstract word, and like many of the abstract words, it can carry a good or bad meaning according to the context, and what is added to it and what is attached to it. The word is an abstract term, which has neither positive nor negative meaning.

Arhab, i.e., to terrify, and the *masdar* is *ar-râhab*, i.e., excessive fear. The one performing the action is an *irhabi*. The one whom the action falls upon is a *mûrâhab* or *mârâhab*.

We have two types of terrorism:

1. **Blameworthy terrorism (*irhâb mâdhibûm*)**: It is the terrorism of falsehood (*irhâb al-bâtil*) and force of falsehood (*quwwa al-bâtil*); it can be defined as every action, speech, or behavior which inflicts harm and fear among the innocent without a true cause.

This kind of terrorism includes the terrorism of thieves, highway robbers, invaders, and assailants, and the terrorism of oppressors and un-rightful rulers of people, such as the Pharaohs and their servants... This is blameworthy terrorism, and its perpetrator is a 'criminal terrorist' who deserves to be punished for terrorism and its crime according to its damage and impact.

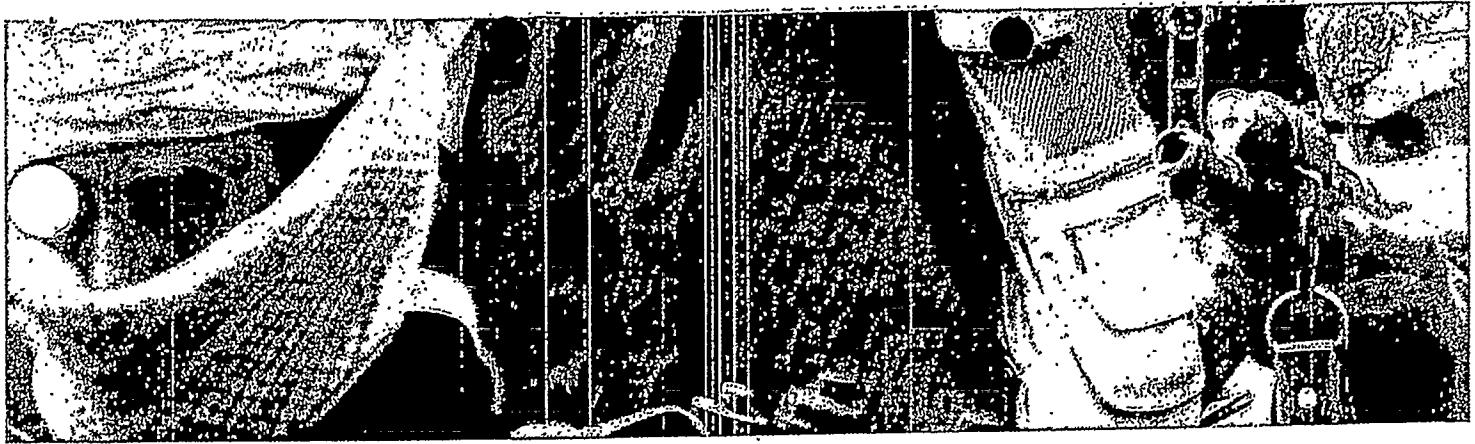
2. **Praiseworthy terrorism (*irhâb mâhîmûd*)**: This is the opposite of blameworthy terrorism. It is terrorism by the righteous that have been unjustly treated. It removes injustice from the oppressed. This is undertaken through terrorizing and repelling the oppressor.

The terrorism of the security men who fight against thieves and highway robbers is of this kind as is the terrorism of those who resist occupation, and the terrorism of people defending themselves

against the servants of shaytân. This is praiseworthy terrorism.

Terrorizing the enemies is a religious duty, and assassinating their leaders is a Prophetic tradition:

I remember that I was enrolled in a training course for cadres in the military wing of the Muslim Brotherhood organization during the days of the jihad and revolution against Hafiz al-Assad's regime. I was 22 years old. This was in the al-Rashid camp belonging to the Iraqi Army in Baghdad in 1980. When the trainer entered – and he was – may Allah have mercy upon him – a distinguished man, an elderly Shaykh from the first Muslim Brotherhood-génération, from those who pledged allegiance to Shaykh Hassan al-Banna, may Allah have mercy upon him, when he was 17 years old. He fought in Palestine in 1948, and was wounded in Jerusalem, and worked in the Muslim Brotherhood's Special Apparatus. He participated in the secret résistance against the British in the Suez Canal zone at the beginning of the fifties. He became friends with Sayyid Qutb, may Allah have mercy upon him. He emigrated from Egypt and lived outside the country for the rest of his life. He was a trainer in the *shuyûkh* camps in Eastern Jordan with the Palestine Liberation Organization (PLO) in 1969, and devoted himself to helping several of the jihadi movements, which were backed by



the Muslim Brotherhood. This was when the Muslim Brotherhood was still following the program of al-Banna and Qutb, before the plague of democracy and parliaments began...

He was training us in military disciplines and he also ran with us when we had physical exercise – in spite of his old age. He held lectures for us. I remember when he first walked in on a troop of 30 young men, the elite of the military wing of the Syrian Brotherhood at that time. The first thing he said to us in his Egyptian dialect, was:

'Are you Muslim Brothers?' We said yes. He said, 'Are you sure, my sons?' We said we were sure. He said, pointing at his neck, 'You will all be slaughtered. Agree?' We all said, overflowing with happiness and joy, 'We agree, Bey...'

He turned to the blackboard, and wrote the title of the first lecture on it: '**Terrorism is a religious duty, and assassination is a Prophetic tradition!**'

He drew a line under it and turned in order to start the lesson... and for us to start the work... We paid attention to the lessons, the path was drawn out, and the good news continued.... The hope in Allah's generosity is great for those who fulfilled their pledge from that troop, and for the ones who are waiting.

What the Shaykh – may Allah have mercy upon him – summarized for us in a part of this religion's doctrine. I begin the following part of my lesson with it.

Allah has given clear orders in His book to terrorize His enemies. Along with it came the tradition of His Prophet, the Chosen One ﷺ consisting of his deeds, sayings and approvals. The Qur'an and the Sunnah have established the rules of this praiseworthy terrorism against Allah's enemies in clear words. In the Qur'an, Allah the Almighty says:

«And make ready against them your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others besides whom you may not know of, but whom Allah knows of. Whatever you shall spend in the cause of Allah, shall be repaid unto you, and you shall not be treated unjustly» [8: 60].

The verse is clear in its text and unambiguous in its meaning... «Make ready» means train for combat. «Against them» means against your enemies. «Your strength to the utmost of your power, including steeds of war» is the shooting, riding and weapons. The Prophet Muhammad ﷺ said, "*Indeed, power is shooting*", repeating it three times.

Why this preparing and training for combat, the gathering of weapons, and making ready the steeds of war...? The verse itself has already explained it: «to strike terror» means in order to strike terror, «with it» means with what you have made ready for combat. «The enemies of Allah and your enemies» They are the ones whom the terrorist act is intended for. «And others besides»

means the ones who support and help them, or the ones who wait in ambush for you in order to attack you. When they witness your terror against the assailants, your resistance, and self-defense, they will 'be terrorized' and frightened, and deterred from attacking, without you even knowing about their determination to attack. But Allah knew it, and deterred the enemy through your preparation and through your terror against the assailants of Allah. Allah the Almighty knows everything.

Thus, and in short:

This generous verse has ordered preparation for the purpose of terrorizing the assailants' and Allah's enemies among the infidels and their servants.

The fugitive has understood this verse better than many Muslim clerics of this time. America has demanded all the Islamic countries to omit it, and all of *al-Anfâl*, *at-Taubah*, and *ât-Îmrân*... from the educational curriculum!!

The one who terrorizes others is a 'terrorist' without any exception, and hence, there is:

1. An evil assailant terrorist.
2. A righteous terrorist defending himself or other oppressed people.

Thus, in the word *terrorist* we do not find any negative meaning when we use it to characterize the Resistance fighters or the mujahidin... they are, in reality, terrorists towards



their enemies, Allah's enemies, and His weak servants. So where is the ambiguity and the blame?!

Yes, we are terrorists towards Allah's enemies. We have already struck terror in them, and we have made them tremble in their holes, in spite of the hundreds of thousands of agents in their security agencies, *alhamdullilah*, and this happened after they terrorized the countries and mankind, and even put fear into the embryos in their mothers' bellies.

From this it follows that terrorism has been commanded in Allah's book, and in situations where the mujahidun are repelling their enemy and the enemy's terror through a defensive jihad. This is one of the most important religious duties. In fact, there is no duty more obligatory than this, except believing that Allah is One, as has been established by Islamic jurists and clerics. [We must grasp this] before the enemy's media terror and ideological terror captures us and makes us disclaim our identity, our Lord's book and the duties of our religion.

Allah's enemies knew that the command to terrorize them is repeated in many of the passages in Allah's book, and in the tradition of His Prophet ﷺ. Rumsfeld and others have stated this, and demanded from the Islamic countries that they omit many Qur'anic verses from the educational curriculum in the countries of the Arabs and the Muslims, even including the words of Allah the Almighty: {Say: O Disbelievers... You shall have your religion and I shall have my

religion} [109: 1,6]. They said that these verses instigate hatred and division among people of different religions, and must be omitted!! I do not know where the indifferent hypocrites should go [to escape] what Allah the Almighty said: {Therefore, when you meet the disbelievers (in fight), smite at their necks; at length, when you have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: until the war lays down its burdens. Thus (are you commanded); but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the way of Allah, He will never let their deeds be lost} [47: 4].

Muhammad ﷺ said, "I was sent between the hands of the Hour with the sword until Allah will be worshipped alone with no partner. My sustenance was made under the shadow of my spear, and humiliation and lowliness were made for those who disobey my order. And those who imitate a people are from them". Muhammad ﷺ also said, "O people of Quraysh, truly, I have come to slaughter you"!...!

The rulers and the Ministries of Education responded to them, and adjusted the curricula several times. There are many examples, and the latest of them is the Pakistani Minister of Culture who went out publicly in front of the press to say that the two *Sûrah's al-Anfâl* and *at-Taubah* must be omitted from the curricula because they called for

terrorism!!

Eventually, the matter brought America to a point where they gathered a number of the clerics residing in the West and the orientalists, in order to shorten the Qur'an and omit everything that, by their claim, incites hatred and fighting!! They came out with a new, shortened Qur'an named '*The True Qur'an*' (*furqân al-haqq*). A number of media outlets talked about this, and afterwards I heard it in a press summary on the Saudi-Gulf Iqra channel! And so on. Allah says the Truth, and we are warned by His words: {They ask you concerning fighting in the Prohibited Month. Say: 'Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members.' Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from your faith and die in disbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein} [2: 217]. The command is clear and evident.

The most important terrorist actions against Allah's enemies, their leaders and their chiefs of disbelief (*a'immat al-kufîr*), are to combat the chiefs of disbelief, as Allah the Almighty says: {But if they violate their oaths after their covenant, and taunt you for your faith, then fight the chiefs of disbelief for their oaths are nothing

to them; that thus they may be restrained» [9: 12].

One of the most important of the jihadi actions is the liquidation of their leaders, by murder and assassination. This was confirmed in a number of separate events when Prophet Muhammad ﷺ sent mujahidin units as teams and special units, 'commandoes' of elite Companions... to assassinate leaders of disbelief (*ru'ūs al-kufir*) of his time ﷺ. These events are firmly proven. Among them is when he sent [a unit] to assassinate a female poet who was harming Allah, His Messenger and the Muslims by her poetry. So he ordered her assassination, and her tongue was silenced.

This is what Allah's Messenger ﷺ did. A Prophetic tradition which we are proud of, follow, and imitate, and we regard those who condemn it as disbelievers.

At the end of his life ﷺ, Fayruz ad-Daylami assassinated the head of apostasy in Yemen, al-Aswad al-'Ansi, who had seized power in Yemen. He wanted people to turn to apostasy, so Fayruz assassinated him. Gabriel informed Allah's Messenger about the event while he [Muhammad] was on his deathbed, and delighted him by the good news. Allah's Messenger ﷺ informed his Companions about it, and it is told that he said to them, "Al-Aswad al-'Ansi has been killed. A

blessed man from a blessed family has killed him."

The assassination of leaders of disbelief among civilians and military personnel, among men from politics, propaganda and media, among the ones who discredit Allah's religion, and among the supporters of Allah's enemies who invade the Muslims, is a confirmed tradition of Allah's Messenger ﷺ. It is one of the most important arts of terrorism and one of its most beneficial and deterring operations and methods.

These are methods, which are also implemented by Allah's enemies. The CIA has obtained a license from the American government to assassinate presidents, if that is in the American national interest, and they have used it time after time. In the CIA, there is a special department for that! So I do not know why they forbid us from doing this? Then, the riffraff and hypocrites among our clerics, may Allah fight them, agree with them on this falsehood?! .

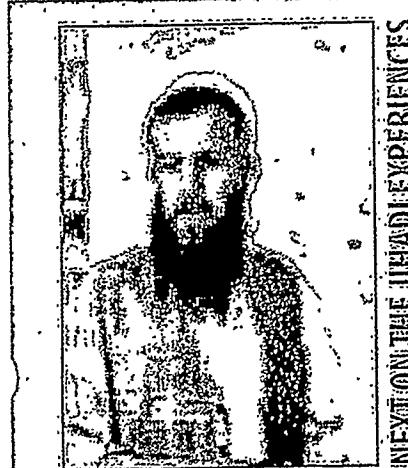
After this necessary introduction in which we have undressed the word 'terrorism' and its derivatives, in order to use it as a type of and one of the goals of jihad, we will now move on to the next point.

Observations about past terrorist operations and individual jihad:

We observe that those operations remained limited. They were performed by a few people here and there, as an expression of an emotional reaction following some hostile acts against Muslims. They increase in the places of aggression themselves, and this is because the minds and spirits are still naturally disposed towards a local or national awareness. If the colonialist invades a country, there would be a lot of reactions there, but when the same colonialist, with his military and civilian power of different kinds, is present in neighboring countries, no one threatens their interest.

We also observe that the ones performing these operations are not programmed [i.e., part of an organized program], in order to become a phenomenon for the sake of setting an example, pushing the Islamic Nation's youth to follow it, and building upon it. They are merely emotional reactions.

They have not transformed it into a phenomenon, because they are spontaneous, and nobody has occupied themselves with making them part of a program and presenting them as a strategic operational method. This is what we will adopt as a fundamental strategy at the base of our military theory in the Global Islamic Resistance Call. □



Abu Mus'ab as-Suri starts discussing the practical steps of participating in the individual jihad:

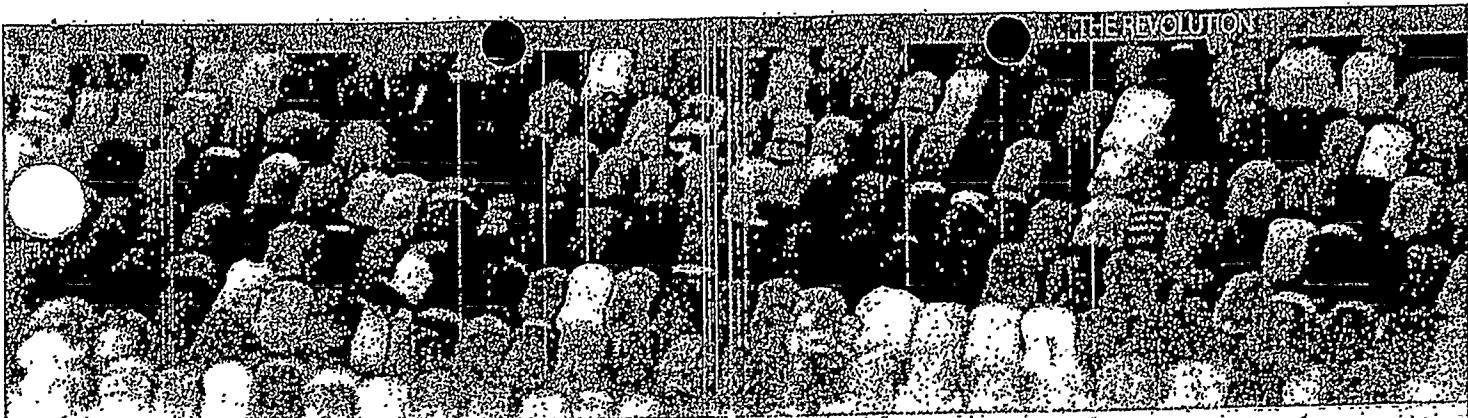
"The Islamic Nation is vast and so are the arenas in which targets and interests of the invader enemy are present. It is furthermore impossible for all the youth who want to participate in the Resistance to travel to the arenas of open confrontation. It is even unlikely that such fronts should emerge in the foreseeable future. Hence, our method should therefore be to guide the Muslim who wants to participate and resist, to operate where he is, or where he is able to be present in a natural way. We should advise him to pursue his everyday life in a natural way, and to pursue jihad and Resistance in secrecy and alone, or with a small cell of trustworthy people, who form an independent unit for Resistance and for the individual jihad."

SPECIAL

THE REVOLUTION GUIDANCE, ADVICE & CLARITY

IN THIS SECTION:

- 1 - THE SHORT & LONG-TERM PLANS AFTER PROTESTS
- 2 - THE CLOWN OF THE TANZIM HIT
- 3 - THE OVERLOOKED BACKGROUND
- 4 - THE OPPRESSOR'S END
- 5 - THE WAY FORWARD
- 6 - THE EGYPTIAN JEWELRY
- 7 - AL-SAUD LODGING A CRIMINAL
- 8 - THE TSUNAMI OF CHANGE



The short & long-term plans after protests

The corrupt and corruptive¹ regime has been savage with everyone who opposes it, and indeed, with all the people, and its police and security agencies have become packs of hungry wolves which bite at the flesh, sanctity and honor of our family, brothers and sisters. [...]

If every street from whose residents someone was tortured was to rise up and demonstrate and besiege the police station to get the detainee out; if every college or institute from which a student was arrested was to stage a sit-in and boycott classes and request the rest of the students in the university to join them; if every village from which a young man was kidnapped was to besiege the police station; and if the imam of every mosque from whose attendees someone was arrested was to request the worshipers to demonstrate against the police station, these beasts would think a thousand times before biting us one by one.

If the unions, universities, factories and mosques were to rise up and take to the streets in mass protest, the government would give in.

They are able to kidnap us one by one, but they won't be able to face a mass wave of resentment and anger.

¹ *The Advice of One Concerned*, As-Sahab Media (2007).

If we are silent about every victim who falls, we shall all fall victims, but if we defend every victim kidnapped, they won't dare to kidnap anyone.

The other matter that I wish to clarify is that the corrupt and corruptive regime in Egypt strengthens these practices and trains its men in them to protect from popular resentment. And the Zionist Crusade led by America encourages the regime, because it is protecting its interests against the resentment of the Muslim ummah. So in the end, we are facing an alliance of oppression, repression, savagery and greed.

Resisting this alliance is the only path to deliverance. And resisting this alliance is carried out in two plans - a short-term and a long-term.

The short-term plan consists of targeting Crusader-Jewish interests, as everyone who attacks the Muslim ummah must pay the price - in our country and theirs, in Iraq, Afghanistan, Palestine and Somalia, and everywhere we are able to strike their interests.

And the long-term plan is divided into two halves: the first half consists of earnest, diligent work to change these corrupt and corruptive regimes.

I am unable here to offer a single prescription for change in every

■ Dr. Ayman al-Zawahiri

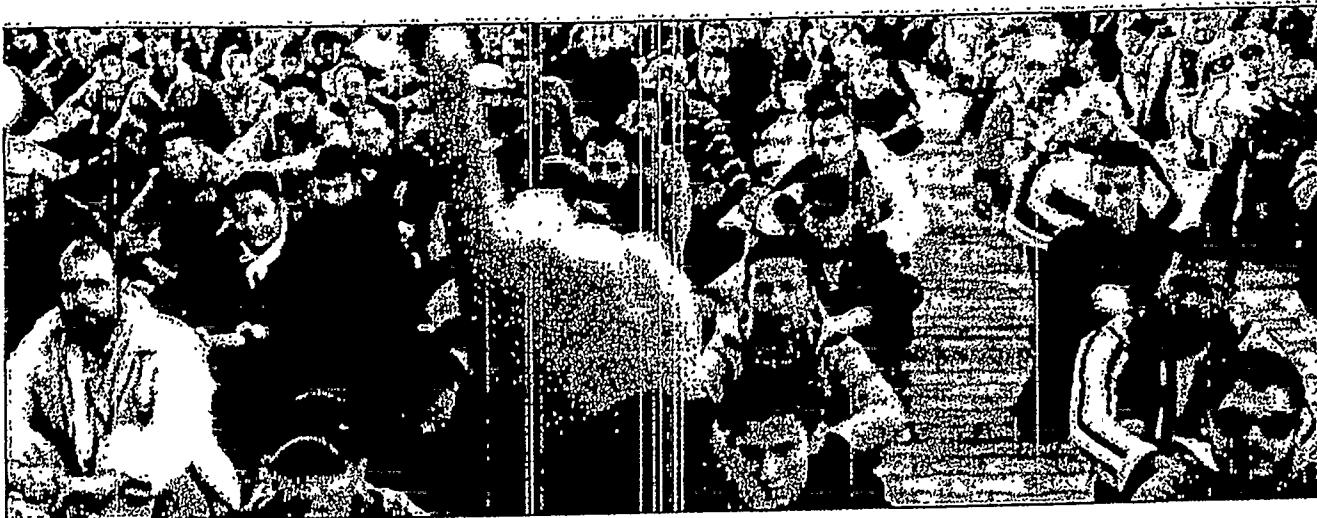
country, because every country has its own circumstances and conditions, but work for changes has some general characteristics, most important of which is patience at the length of the path, seeking reward from Allah and seeking His satisfaction alone without glancing at the satisfaction or resentment of the Creation.

The second characteristic: striving to achieve popular sympathy for the Islamic mujahid movement for change.

The third characteristic: force must be an element in change, and there must be work to achieve its means, whether this force will be put into practice in the form of a military coup, or in the form of a mass popular uprising or mass public disobedience to confront the corrupt and corruptive government, or in the form of guerrilla warfare, or in the form of armed political resistance, or in other forms.

Whatever its form, method and means, force remains a necessary element for bringing about change when confronting the alliance of evil and repression to which I referred, after all paths to peaceful change have been blocked.

The fourth characteristic: that the ummah must get used to challenging



falsehood and declaring the truth in its face, even if that leads to sacrifice of wealth and self.

The Truth, Blessed and Exalted is He, says, relating the advice of Luqman (on whom be peace) to his son, *(And enjoin goodness and forbid iniquity, and persevere through whatever may befall you. Lo! That is*

when the present regime collapses, because it is a regime which has rotten to a degree which makes its collapse inevitable, but historic transformations can take a number of years, and the winner is the one who avails himself of the opportunity of change and is prepared to capitalize on it. I ask Allah to reward him in the best way.

This awareness must be spread in its midst, especially since the ummah is currently facing a deceptive propaganda war from the Americans and their agents. We must not surrender to their deceptions, but must confront all their lies.

It's a war in which they are doomed to failure, and in fact, they have

"WE MUST NOT SURRENDER TO THEIR DECEPTIONS, BUT MUST CONFRONT ALL THEIR LIES."

of steadfast heart of things» [31: 17].

The fifth characteristic: there must be an organization and leading change, guiding its progress and taking advantage of the opportunities which present themselves.

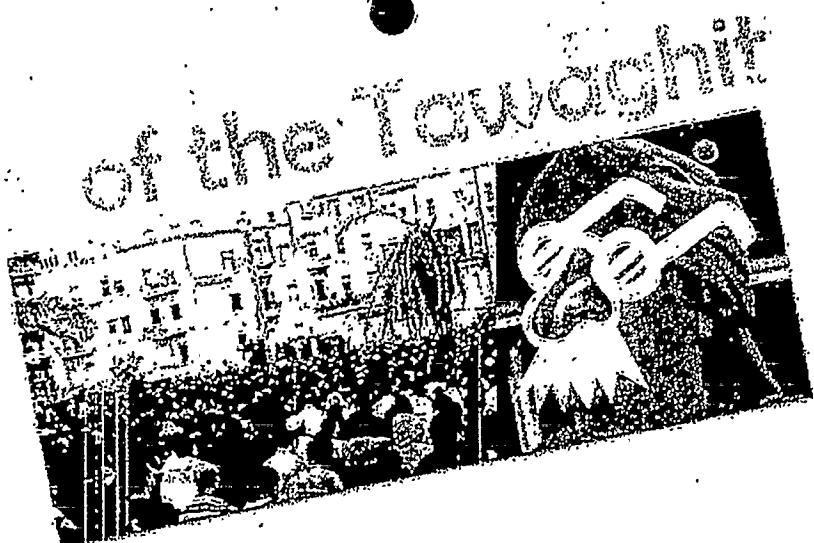
I remember that I met with the struggler brother Adil Husayn, may Allah have mercy on him, before his death, and that he gave me - among others - three pieces of advice: he emphasized the necessity of unity between the mujahidin, the necessity of focusing on striking Jewish and American interests and the necessity of being ready for the moment

As for the second half of the long-term plan, it consists of hurrying to the fields of jihad like Afghanistan, Iraq and Somalia for jihadi preparation and training.

Thus, it is a must to hurry to the fields of jihad for two reasons: the first is to defeat the enemies of the ummāh and repel the Zionist Crusade, and the second is for jihadi preparation and training to prepare for the next stage of the jihad. And I again emphasize that the Muslim ummah must have awareness based on the constants of the shari'ah and be well versed in the surrounding reality.

already failed, by the grace and guidance of Allah, despite the huge disparity between the capabilities of the vanguard of the Muslim ummah and the capabilities of the Jewish-Crusader armies of deception and falsehood.

We must also awaken in the hearts of the ummah the spirit of resistance and Jihād; confrontation of aggression, oppression and tyranny; firmness on the truth; and rejection of the culture of concession and methodology of backtracking, which has led some to abandon the government of the shari'ah and concede four-fifths of Palestine. □



“What is the question?”

66

I don't like to appear on television or give interviews.

These people have been drugged, they are on hallucinogenic drugs.

Stand down from what post? From what position? I don't have any position! I don't lead Libya.

Since 1977 I haven't had any power.

They (protestors) listen to jihadi radios.

These (titles of leadership, presidents etc. in Libya and for UN) are honorary, nothing to do with power.

Don't lie "I understand!" You don't understand! And the world
don't understand the system here!

No demonstrations at all in the streets! Have you seen the demonstrations?

[when asking about protesters]

No one against us! Against me for what?

They love me, all my people with me! They love me-all! They will die to protect me, my people!

There is no army in Libya. [...] The only order that has been issued in Libya is not to use force at all.

The apostate enemy of Allah
who prefers to be like a rock-
star has proven to the world the real-
ity of his tyranny, lies and deception.
Brothers in Libya have been fighting
against this taghut for decades for all
the right reasons.

We ask our brothers & sisters in Libya to against the regime and to show patience in the face of his tyranny until he falls.

THE OVERLOOKED BACKDROP

Dr. Ayman al-Zawahiri

I greet those who stood up to resist the oppressive, treacherous rulers, the Zionists of the Arabs who wage war on Islam and shari'ah, prohibiting the women's veil, spreading depravity and immorality, extending bridges with the Zionist entity, participating with America in its war against Islam and Muslims under the name of the "war on terror."¹ They lay siege on our families in Gaza; actually, they imprison, torture its youth and extract confessions from them to supply the Israeli intelligence agencies. It reached a stage where they even tortured the injured and the sick that took shelter in Egypt to receive medical treatment, and demolished the border's passageways on top of our families' heads in Gaza and Sinai, and also pumped poison gases into the tunnels. They subjugate their nation, afflict it, declare its killing lawful, desecrate its sanctities, and seize its wealth.

My respectable and honourable brothers: Indeed, what is taking place in Tunisia and Egypt, its influence has extended to Jordan, Yemen and the likes of the Muslim lands. These events have to be studied carefully in order not to waste the noble ones' anger nor the uprising of the free people lest their reaping result is stolen, especially after having sacrificed their souls, blood and the years of their imprisonment in the

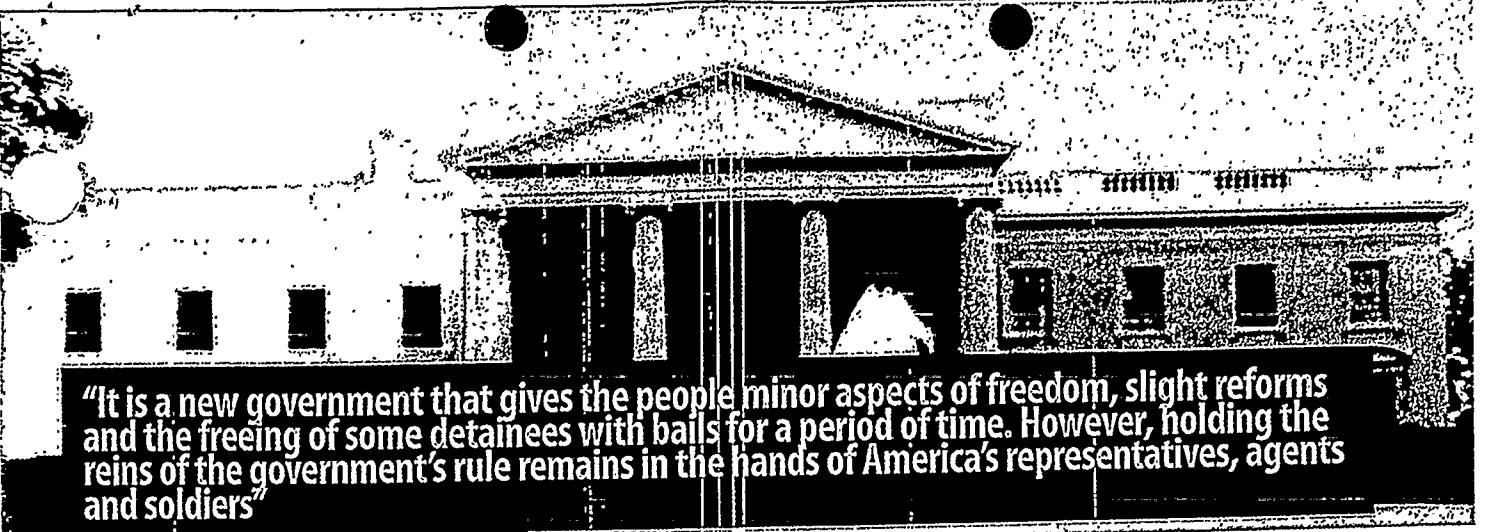
¹ Taken from, "The message of hope and joy to our families in Egypt 3." (As-Sahab Media, 2011).

process. These corrupt regimes are an inseparable part of the international system which is led by America that wages war on Islam and Muslims. Hence, these governments are the authorized representatives of the super-powers and they are their supporters. In addition to carrying out and executing their policies - that include waging war against Islam and the Muslim women's veil, the changing of educational curriculums, the normalization of relations with Israel, the prevention of shari'ah's rule, the theft of the ummah's wealth - on account of that, the international super-powers advocate these national regimes, support them and overlook their crimes, oppression, subjugation, lies, falsifications and burglary. They replace them with others if they realize that these regimes aren't able to fulfill their interests or that the corruption of these regimes has reached to such an extent where it's unacceptable. Also it might be that the continuation of their rule results in provoking the people and inciting them to rise up in an uncontrollable manner. That is why America is leading the international super-powers in taking the initiative to replace these regimes and take new faces as a substitute for the old faces which delude the masses with slight reformation and freedom; however, the interests of the supercilious and oppressive powers of the world remain maintained and well-protected.

In the green land of Tunisia, the

honorable and bright land where you find knowledge and the scholars, the land of *ribât* and jihad, our families there have revolted against both the Americans conspiracy and France's plot which have waged war on shari'ah, hunted the veiled Muslim women and spread immorality and corruption. They have also consolidated the bridges of relations with Israel, and have subjugated, punished severely and imprisoned every honorable freeman who defends his religion, family, land and sanctities. These occupiers have taken Tunisia and what is in it to loot, and granted its treasure to the chiefs of their gangs who left the people to be the victim of poverty and destitution. Most of them don't even find the minimum necessities to fulfill their basic needs except after difficulty and hardship. Subsequently, at the time when people were demonstrating to demand their rights of an honorable life, they were confronted with flocks of police and security forces.

At that time, America was observing the situation for almost a month and when they sensed that their agent was burnt out and realized that the harm was more than the benefit, they flung him into the garbage bin of history where their agents are in Jeddah, and then they issued statements congratulating the new government which is an extension of Ben Ali's gangs and a bunch of his associates. By doing so, America attempted to make a calculated change in order



"It is a new government that gives the people minor aspects of freedom, slight reforms and the freeing of some detainees with bails for a period of time. However, holding the reins of the government's rule remains in the hands of America's representatives, agents and soldiers"

to release the flames of the volcano and its lava far away from judging by shari'ah, far away from hostility towards Israel and far away from abstaining to assist America and its war against Muslims under the name of the "war on terror."

It is a new government that gives the people minor aspects of freedom, slight reforms and the freeing of some detainees with bails for a period of time. However, holding the reins of the government's rule remains in the hands of America's representatives, agents and soldiers.

Therefore, it is the duty of the free people of Tunisia to stand in the way of their fraud and to continue their sacrifices and effort until Tunisia comes back to be a castle of Islam, jihad and *ribât*. And to take up its appropriate role in defending al-Aqsa, assisting the mujahidin wherever they are in the land of Islam and helping the oppressed as well as striving to liberate the land of the Muslims from the armies of the contemporary Crusades in Afghanistan, Pakistan, Iraq, the Arabian Peninsula, Somalia and the Islamic Maghreb.

The secular al-Barada'i who is prepared, well-ordered and qualified, is a substitute that frankly declares his secularism by saying that the second article of the constitution can be discussed again despite its deficiency and weakness. A substitute who was brought up and encompassed by

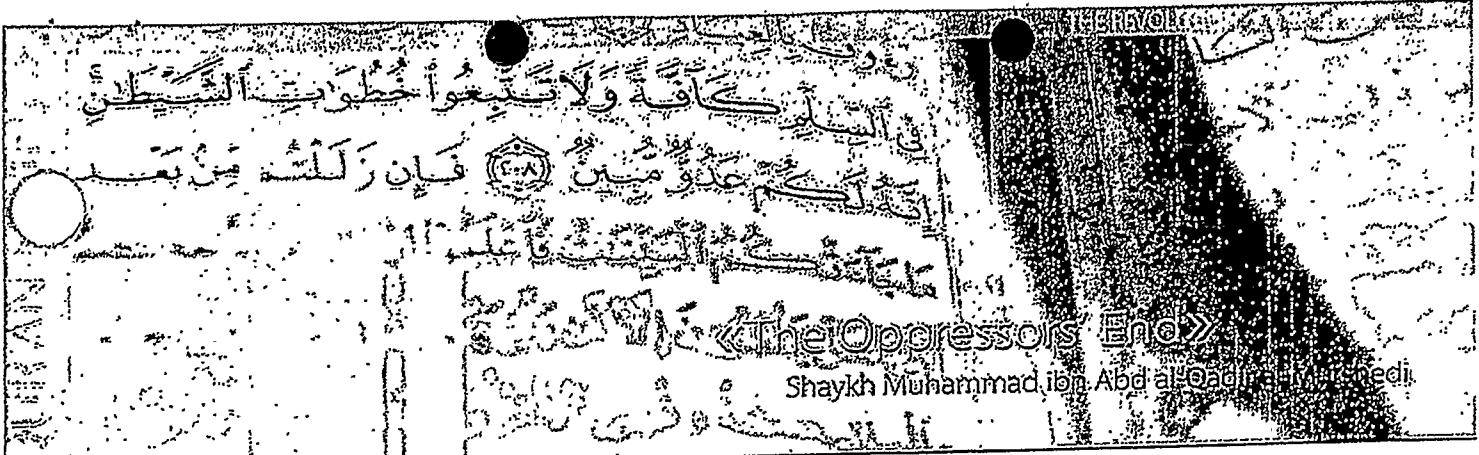
the international law and is known by its commissioners. A substitute who doesn't display any views on the normalization of relations with Israel nor the aggression on Afghanistan and Iraq, nor the blockade on Gaza, nor the Arab collective defence nor on the subsidization of basic goods for the lower class, nor on the sale of the public sector and the country's sufficiency of essential productions. He is a substitute that resides in Vienna and visits Egypt in his spare time. He came to Egypt on the third day of demonstrations and stated publicly that he is ready to lead a caretaker government if the nation wanted that. I don't know where will be the headquarters of this temporal government; is it going to be in Cairo, Vienna or New York?

He is a substitute who is harmonious with the international order and willing to accomplish its objectives and maintain its interests. Perhaps he will give the poor and oppressed some aspects of freedom and slight liberality; however Egypt will remain a base for the Crusade, and an essential participant with America in its war against Islam in the name of the "war of terror" and a defender of the Southern border of the Zionist existence.

I have mentioned when I spoke about Britain's method in corrupting the rule in Egypt, that they corrupted the legislative order, kept the structure of

the Egyptian state and transformed it into an institution that serves their interests. Yet, they allowed a counterfeit political life in such a manner that parties are in constant conflict with each other, elections are set up and governments are replaced, nonetheless, the threads of the game remain always in the hands of the British commissioner whose armies are stationed in the land of Egypt to protect the interests of Britain. And that is exactly what America wants from Egypt; they want either a tyrannical government or a democratic one that is ruled by one party or many, clashing with each other in succession to rule. However the threads of the game remain always in the hands of the American ambassador whose armies are positioned in Ras Banat, the Western airport of Cairo, Sinai, Israel, and there is the biggest American base outside its land. Also in the Arabian Peninsula, and the Islamic Maghreb, their warships sail in what surrounds us of seas and oceans.

O people of freedom and honor in Tunisia, Egypt and in each of the Islamic lands: May Allah bless your firmness, steadfastness and your sacrifices. The way is still long in order to liberate the ummah from its invaders, so be aware lest your reaping is stolen, or that your sufferance is taken advantage of, lest the faces change, oppression remains and subordination continues. □



The signs of Allah concerning the end of those who oppress are continuing to be in succession and His punishment upon the unjust ones follow without interruption, and the case of Ben Ali and Mubarak wasn't secluded from the world's eyes and ears. Thus, each beginning has an end, and for every term is a decree: {And your Lord is not unaware of what they do} [6: 132].

Allah has made causes for the end of those who oppress and has ordained for them a torment as a consequence of their oppression; He destined this with His divine decree or by His just command, and it is no longer than a few days before Allah's decree descends, so let the oppressors bide their time and let them await {Say, "Do you await for us except one of the two best things [i.e., martyrdom or victory] while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting"} [9: 52].

And what do the enemies anticipate of the believers? It is the best thing in any situation; it is either victory which makes Allah's word the highest or martyrdom for the sake of Allah which is the great attainment.

And what do the believers expect of those who deviate from the shari'ah? It is either the punishment of Allah – to take them as it took the ones before them who were deniers – or that the believers destroy and

afflict them with a punishment from their hands {So wait; indeed we, along with you, are waiting} and the best outcome is known... it is for the believers.

Indeed, Allah had already destroyed many of the oppressors, irrespective of whether they were individuals or groups, and He, The Exalted, showed us their ruins and their remains on earth to see with one's own eyes and He informed us about their end in His holy book and we have confidence in what our Lord informed us more than what we see with our eyes.

The Creator, Exalted is He, says: {And [We destroyed] A'ad and Thamud, and it has become clear to you from their [ruined] dwellings. And Shaytan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception. And [We destroyed] Qa'roon and Pharaoh and Haman. And Moses had already come to them with clear evidences, and they were arrogant in the land, but they were not outrunners [of Our punishment]. So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves} [29:38 - 40].

Those oppressors whom Allah had destroyed collectively among them were the people of A'ad and Thamud and individually such as Qa'roon, Pharaoh and Haman. Verily, Allah had already informed us of their fate as well as the causes of their destruction: {As for A'ad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs} [41: 15].

So in spite of their disbelief in Allah, their denial of His signs and their disbelief in His messengers, they were arrogant upon the earth, subjugating who surrounded them of the people, tyrannizing them, and were deluded by their strength: {And they said "Who is greater than us in strength?"}. The Almighty said responding to them with an astounding answer: {Did they not consider that Allah who created them was greater than them in strength?}.

They had been enticed by arrogance, self-conceit and by being delighted with the goods of the present life which Allah entrusted them with. Such is the way of the oppressors and the unjust.

Indeed, their prophet Hud, peace be upon him, had admonished them and warned them of the result of their engagement in sinful acts,

wickedness and haughtiness so he said: {Do you construct on every elevation a sign, amusing yourselves? And take for yourselves constructions [i.e., palaces and fortresses] that you might abide eternally? And when you strike, you strike as tyrants. So fear Allah and obey me. And fear He who provided you with that which you know; provided you with grazing livestock and children, and gardens and spring. Indeed, I fear for you the punishment of a terrible day"} [26: 128 - 135].

But the oppressors refrained from the command of Allah and accused His messengers of lying: {They said, "It is all the same to us whether you advise or are not of the advisors. This is not but the custom of the former peoples. And we are not to be punished. And they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers"} [26: 136 - 139].

This is the Sunnah of Allah: {Indeed, those upon whom the word [i.e., decree] of your Lord has come into effect will not believe. Even if every sign should come to them, until they see the painful punishment} [10: 96 - 97].

Here is another page from the pages of mankind's story which is continuing within the ocean of history, and this one is a scene from the scenes of confrontation between the truth and falsehood as well as destruction for the oppressors and the unjust: {And to [the people of] Madyan [We sent] their brother Shua'ayb. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfil the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers. And do not sit on every path, threatening and averting from the way of Allah}

those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how the end of the corrupters was} [7: 85 - 86].

Madyah was a city of which its people had exceeded the limits in their economy; they transgressed in its financial transactions, and they had seized the people's wealth unlawfully. They had also turned away from the path of Allah, threatening whoever wanted to follow the right path. They sought deviation and declination from the straight path while Allah's Prophet (Shua'ayb) was calling and warning them that if they didn't believe then they should at least be patient as the two parties were awaiting a divine decree which Allah judges by it {And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until Allah judges between us. And He is the best of judges} [7: 87]. Meaning, to linger and wait without harm from both sides, until Allah judges between us. And He is the best of judges.

But it is not pleasing for the *tawâghît* that *imân* is established on earth and represented by a group of people who are not devoted to the *tawâghît*. The existence of a Muslim group on earth who aren't devoted except to Allah, and don't recognize any sovereignty but His sovereignty, and don't rule by any law in their life affairs except His law, and don't follow any way except His way, this will consequently threaten the *tawâghît*'s authority even if this group secluded itself, abstained and left these *tawâghît* until Allah's judgement comes to them at its appointed time.

Truly, the *tâghût* is forcefully making this battle incumbent upon the Muslim group even if they choose not to engage in that battle against them, to the extent that the existence of truth itself exasperates falsehood

and based on this self-existence, this battle against falsehood is binding, and that is the Sunnah of Allah which comes to pass by all means: {Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shua'ayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling? We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it except that Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision"} [7: 88 - 89].

Those who return to disbelief after they have been granted righteousness by Allah, after having been showed the way, guided by Allah to the truth and rescued by Him from being slaves to other slaves; indeed, by doing that they are making a false testimony against Allah and His religion; a testimony which suggests that they have not found goodness in the religion of Allah. So they renounce it and return to embrace the religion of *tâghût*! Or it at least implies that the religion of *tâghût* has a right to exist, that its legislations has legitimacy in ruling, and that its existence isn't contradictory to having faith in Allah. It is concluded as that because they go back to the *tawâghît* and recognize them after they had believed in Allah. Therefore this is a very dangerous testimony, it is even more dangerous than the testimony of the ones who have not known guidance nor lifted the banner of Islam; thus it is a testimony in recognition of the banner of *tâghût*.

Whatever the costs may be in order to leave the enslavement to the *tawâghît* and to be a slave to Allah alone, it is much less and easier

than the costs of being a slave to the *tawâghît* – which costs outrageously, regardless of the apparent safety, security and assurance about life, residence and possessions. These costs are burdensome, extended and long-termed, and what kind of slavery is more evil than the submission of man to the legislation of another man? And which slavery is worse than the clinging of man to the will of another man? And which slavery is more evil than that of which the fate of man is depending on the desire, fantasy and whim of a fellow man?! And which slavery is more evil than that of which man is in control of

source of permissible satisfaction of lust in the name of freedom, femininity, equal rights and other slogans! Facilitating and paving to them the way for prostitution and immorality.

Whosoever thinks that his wealth, honor, life and the life of his sons and daughters will escape the danger within the ruler ship of *tâghût* without Allah's rule, indeed he lives in an illusion or perhaps lost contact with reality!

The price of worshiping the *tâghût* is very huge in terms of soul, honor and wealth, and whatever the servitude

the groups of oppressors, the Omnipotent destroyed oppressive individual tyrants. The Almighty said about this tyrant who exalted himself in the land, the perished Pharaoh: {Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [new born] sons and keeping their females alive. Indeed, he was of the corrupters. And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors. And establish them in the land and show Pharaoh and [his minister] Haman and their

"THAT IS COMPLETE FORGETFULNESS, ABSOLUTE HEEDLESSNESS AND THE GREATEST RELAPSE WHEN THE TRUTH IS VIEWED AS A LOSS AND GUIDANCE AS DEVIATION."

another man directing him anyhow he wishes?

It costs people their wealth – under the rule of *tâghût* – which isn't secured or protected by law, it costs them their children as the *tawâghît* bring them up in whatever manner they have in mind [in their institutions], including conceptions, thoughts, imaginations, characteristics, traditions and customs. It even goes beyond that to go as far as having a dominant influence over their souls and their life itself. The *tâghût* forsakes them according to his own objective, and out of their skulls and remains he sets up flags of glory for himself and the high ranked.

In the long run, it costs them their honor, due to the fact that fathers don't possess the right to withhold their daughters from prostitution which the *tawâghît* are content with in any case, whether it is in the form of direct rape that takes place on large-scale throughout the time or by way of bringing them up on ideas and concepts which makes them a

to Allah alone may cost, it is more profitable and more appropriate even in the scale of this present life, aside from its weight in the scale of Allah: {Said the eminent ones who disbelieved among his people, "If you should follow Shua'ayb, indeed, you would then be losers"} [7: 90].

That is complete forgetfulness, absolute heedlessness and the greatest relapse when the truth is viewed as a loss and guidance as deviation. So look at how their end was, verily, this is the real loss {So the earthquake seized them, and they became within their home [corpses] fallen prone. Those who denied Shua'ayb – it was as though they had never resided there. Those who denied Shua'ayb – it was they who were the losers. And he [i.e., Shua'ayb] turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"} [7: 91 - 93].

Just as the Almighty Allah destroyed

soldiers through them that which they had feared} [28: 4 - 6].

That is the oppression of rule, dominance and violence; this is the oppression of ego and arrogance. It is the spirit of oppression and its method is corruption, killing, deeming people weak and even massacring them. The tyrant seeks superiority and desires to deem the believers weak but Allah wants unlike what Pharaoh wants, and the Almighty decrees other than what the tyrant wishes.

Those oppressive transgressors are deceived by their forces, dominance and by their ability to devise strategies. They choose for themselves what they love, and choose for their enemies what they have in mind, thinking that they are able to do this and that. But Allah wants unlike what they want so He challenged Pharaoh, Haman and their army stating that their precaution and vigilance against Him will be of no use. They continued afflicting the oppressed ones with the worst tor-

The existence of truth itself exasperates falsehood and based on this self-existence, this battle against falsehood is binding, and that is the Sunnah of Allah

ment, slaughtering their [new born] sons and keeping their females alive and yet they were alerted and feared for their selves and their possessions from those oppressed. So they would spread the spies and look out for them. In spite of this, Allah wanted to bestow His blessings upon those oppressed ones without specification, and wanted to make them chiefs and leaders, not slaves nor followers. He also wanted to destroy the oppressive transgressors who deviated away from guidance and went astray from righteousness: {So We took him and his soldiers and threw them into the sea. So see how the end of the

they were amused! Thus We caused to inherit it another people. And the heaven and earth wept not for them, nor were they reprieved} [44: 25 - 29].

The tyrant's page was folded and he (i.e., Pharaoh) preceded as an old memory, but his sins, wrongdoings and crimes remained surrounding him as an evil result and as a curse upon him: {[It will be said to them], "And you have certainly come to Us alone [i.e., individually] as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allah]. It has [all] been severed between you and lost from you is what you used to claim} [6: 94].

And there was another tyrant, an arrogant dictator ungrateful to the blessings of the Almighty Allah. He was Qaroon, the one who had great fortune and big treasures, nevertheless, his wealth didn't benefit him since he disbelieved in Allah, became content with his power alone and was enticed by what Allah entrusted him with of temporal wealth: {So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qaroon. Indeed, he is one of great fortune." But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient." And We caused the earth

to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves} [28: 79 - 81].

That is the end of the oppressors and the transgressors, and your Lord is competent of destroying them, but for every term is a decree. The Sunnah of Allah is proceeding and for today's *tawâghît*, there is a fixed term as well as a period of time they have to reach. {While we await for you that Allah will afflict you with punishment from Himself or at our hands...} [9: 52].

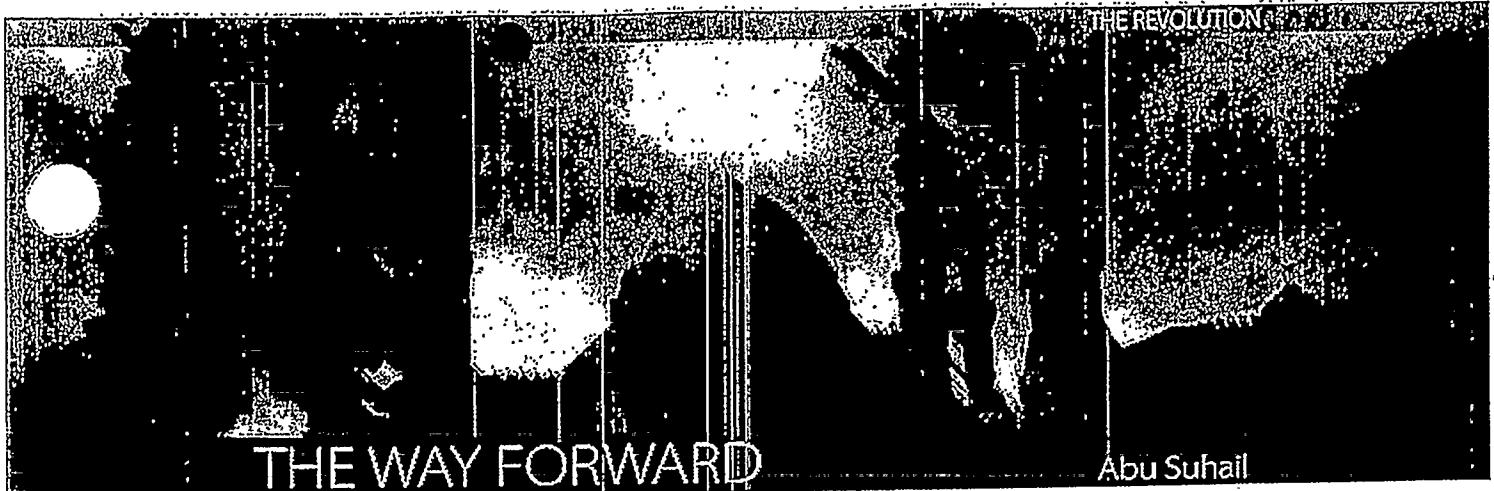
The Sunnah of Allah is coming to pass concerning the *tawâghît* of today through destroying the oppressors and increasing them in punishment at our hands. That is the punishment of Allah which befalls upon whoever desists from Allah's commandments and diverts from His way: {Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people, and remove the fury in their hearts...} [9: 14 - 15].

This is the command of Allah and His promise, and Allah is predominant over His affairs. My Lord says: {And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing. That [is so], and [also] that Allah will weaken the plot of the disbelievers} [8: 17 - 18]. □

"THE SUNNAH OF ALLAH IS PROCEEDING AND FOR TODAY'S TAWÂGHÎT, THERE IS A FIXED TERM AS WELL AS A PERIOD OF TIME THEY HAVE TO REACH"

wrongdoers was. And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped. And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised} [28: 40 - 42].

To Allah is their return, with Allah is their Reckoning and the pleasures they had will be unavailing to them: {How much they left behind of gardens and springs, and crops and noble sites, and comfort wherein



THE WAY FORWARD

Abu Suhail

MUBARAK'S FAREWELL FRIDAY. It will be remembered as a day when the Egyptian's changed the history of not only a single country, but an entire region under tyrannical control. A day when the people could no longer take the fangs of oppression, and rushed to do away with what harmed them. It was also a day that exposed America's two-faced policy on democracy. The mask unveiled that their greedy interests determined who and what is just and unjust, as they had kept silent for those thirty years, smiling with approval in the face of a tyrant and squinching with anger in the face of those who sought to remove the oppression. It should come as no surprise that Shaykh Usama bin Laden had realized this decades ago, apprehending the fact that the snake's red, white and blue Yankee head has to be severed in order to relieve ourselves of their all-embracing policing of the ummah.

Egypt's Revolution has proved that when the masses are fed up, they become the greatest threat to rulers. Within this lies a deeper rehearsal. That is, Allah, the Irresistible, is the One who gives and takes power. This is part of the process of how Allah 'checks' people against each other as He says, {{And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much

mentioned [i.e., praised]}}, [22: 40].

It has also proved that al Qaeda's rage is shared by the millions of Muslims across the world whether they are in Egypt, Tunisia, Libya, Algeria, Yemen or elsewhere. Even in the countries where the protests haven't yet taken form, the sentimentality is apparent such as in Saudi Arabia, Indonesia, India, Pakistan, Afghanistan, and elsewhere. For decades, Muslims in various parts of the Islamic world have desired the removal of their puppet regimes. It is a fact that Washington deliberately hides from the public due to what they prefer from their interests. This event has now clearly shown and exposed that Washington doesn't give a hoot as to who is in power – even if it's a dictator – as long as their greedy interests are fulfilled. In other words, it is America that benefits the most from autocratic regimes while the people suffer the greatest in various forms. Uncle Sam should have kept in mind the scientific formula of actions and reactions that states: Explosions are generated due to pressure. We are now witnessing a massive explosion throughout the Islamic lands and it doesn't seem to be settling down any time soon.

John Perkins, the author of *'Confessions of an Economic Hitman'*, had written:

"The concept of a worldwide holy war was a disturbing one, but the longer I contemplated it,

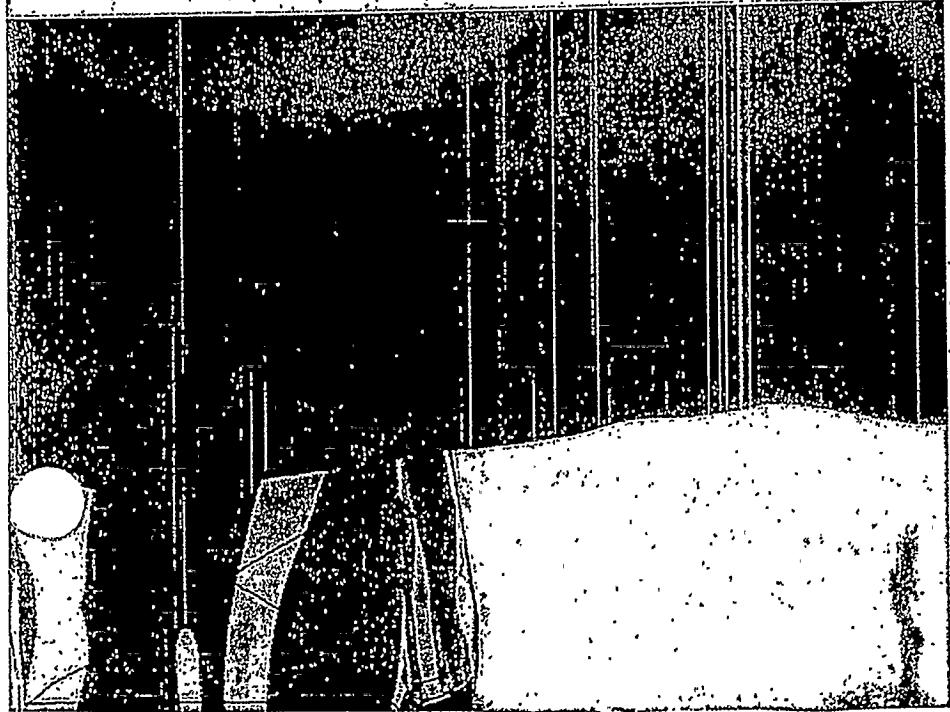
the more convinced I became of its possibility. It seemed to me, however, that if this jihad were to occur it would be less about Muslims versus Christians than it would be about LDCs (Less Developed Countries) versus DCs (Developed Countries), perhaps with Muslims at the forefront. We in the DCs were the users of resources; those in the LDCs were the suppliers. It was the colonial mercantile system all over again, set up to make it easy for those with power and limited natural resources to exploit those with resources but no power.

I did not have a copy of Toynbee with me, but I knew enough history to understand that suppliers who are exploited long enough will rebel. I only had to return to the American Révolution and Tom Paine for a model. I recalled that Britain justified its taxes by claiming that England was providing aid to the colonies in the form of military protection against the French and the Indians. The colonists had a very different interpretation.

What Paine offered to his countrymen in the brilliant *Common Sense* was the soul that my young Indonesian friends had referred to — an idea, a faith in the justice of a higher power, and a religion of freedom and equality that was diametrically opposed to the British monarchy and its elitist class systems. What



this Egyptian revolution has taught us anything, it has taught us that sitting and waiting for tyrants to fall is not practical; mobilization of the people is necessary for the tyrants to give in.



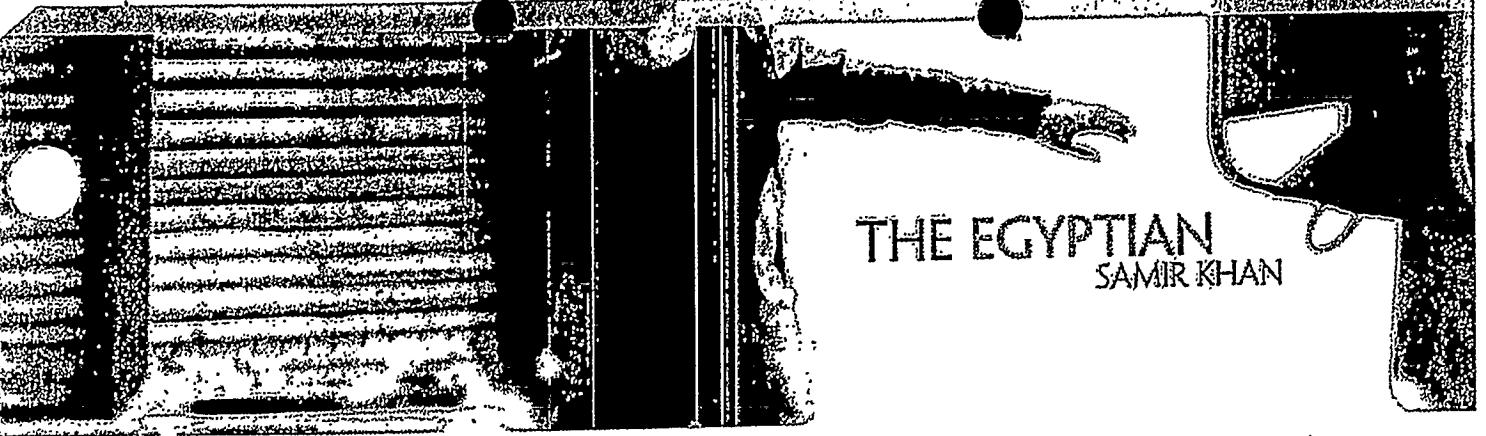
Muslims offered was similar: faith in a higher power and a belief that developed countries have no right to subjugate and exploit the rest of the world. Like colonial minutemen, Muslims were threatening to fight for their rights, and like the British in the 1770s, we classified such actions as terrorism. History appeared to be repeating itself.¹

Although our time has yet to see this kind of explosion of jihadi proportions, the one with foresight can see that the ground is being laid for it.

The Egyptian's may be able to breathe a little bit more with the removal of Mubarak, but the jail cell has only expanded. It was the clamping down on the basic freedoms such as speech that limited the tongues of the ordinary Egyptians from speaking up the truth. Now with this extra breathing room, the next step for the people is to call for the law of *ar-Rāḥmān* to be implemented, shatter the peace treaty with Israel and prepare themselves for the ultimate revolution of capturing al-Quds from the Jewish hands.

If this Egyptian revolution has taught us anything, it has taught us that sitting and waiting for tyrants to fall is not practical; mobilization of the people is necessary for the tyrants to give in. This is what your brothers in the al Qaeda Organization and other jihadi organizations have been working for: inspiring the people all over the world to rise up for the Islamic cause of eliminating the tyrants so that we have a clear shot at Israel. It is a collective effort that requires the ummah to be on the same page. The fat donkey sitting on the pathway however is America. With a weakened America, it will allow us to stride about the lands in honor, with the permission of Allah. □

¹ Taken from 'Confessions of an Economic Hitman' pg. 49.



THE EGYPTIAN

SAMIR KHAN

You, the Egyptian, are standing amidst one of the most prime moments your country has ever gone through. You didn't think it would happen in your lifetime... but it just unfolded in front of your very eyes. The government that you knew was pressurizing the people into a mute slavery is now gone. You're free. The people are happy. You are happy. The military appears to be on your side. Where do you go from here?

You have to decide what your identity is. This will help determine your future course of action. Do you define yourself according to your culture or your religion? What really takes more precedence in your heart?

How do you run your life? Is it by what the constitution says or by what the *Rabb al-Ālamīn* says?

Finding out where your loyalty lies is the most important struggle in your identity search. The ones who find clashes between what their heart tells them and what Islam commands, often fall into an identity crisis and end up justifying their actions or thoughts with flimsy excuses while not realizing that Allah is closer to them than their jugular vein. This is the disease of the so-called 'moderates' who condemn their own mujahidin brothers because they see the *fiqh* of jihad in the same way America and her allies see it.

Your loyalty should be to Allah and His Messenger ﷺ. This implies that all matters of disagreement or in question should be referred back to

the Qur'an and Sunnah. Turning to this law or that leader only leads to a great loss in the afterlife. Allah says: «And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result» [4: 59].

So the clause here is that part of belief in Islam is to refer things back to Qur'an and Sunnah, always. The flip side of the coin is that if you don't, it is as if you don't take seriously what Allah says; and those in position of leadership who don't judge by shari'ah are at the greatest loss here as Allah says: «And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers» [5: 44].

The question now comes: what do you do if your government decides not to rule by shari'ah? Who does your loyalty go to? The state or Allah?

The answer is clear and doesn't need to be expounded here. *Wal'd* and *Bard'* for Allah is the strongest knot of *īmān* as the Messenger of Allah ﷺ said, "Indeed, the strongest bond of *īmān* is that you love for Allah and hate for Allah."¹

Ibn Abbas said: "Whoever loved for Allah's sake and hated for Allah's sake and befriended for Allah's sake and showed enmity for Allah's sake, will achieve by this Allah's friendship and the slave will not attain the real taste of *īmān*, even though he may pray

1 Classified as *hassan*; taken from the collection of Imam Ahmed (4/286).

much and fast much, until he does all these things. Today, most of the people maintain relationships and love only for some worldly reason, but this will not profit them anything (on the Day of Judgement)."²

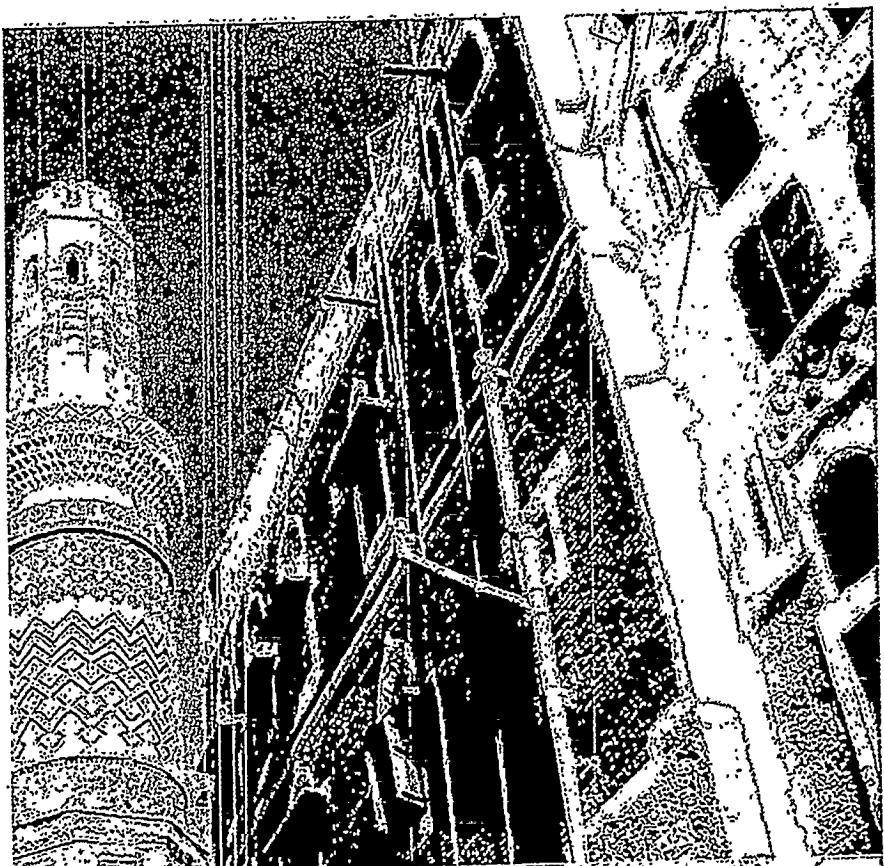
The revolution you have experienced in Tahrir Square, Alexandria and other places was not an end goal nor has it proved the correctness of its path. There is a time and place for everything. What doesn't change though are the principles. From these principles is the ultimate loyalty to Allah, The Almighty, Whatever He loves, you must love. What He hates, you must hate. I swear by the One who raised the sky without pillars and rests the orbits in perfect order, the sweetness of *īmān* bursts with spectacular flavors when one becomes obstinate in his love for what his Lord loves, and obstinate in his hatred for the sake of what his Lord hates. The trials he faces become his gardens as he knows that the rewards await him in a better life.

Today your people have found themselves in a new dilemma. Sure, the enemy may have left the seat of authority, but you now are faced with a complex interconnection between what is democratically acceptable and what is Islamically acceptable. What America wants – and has even put forward as a condition for the next government – is the maintenance of the peace treaty with Israel. Adding to that, they have already expressed their dissatisfaction of the country falling under the rule of

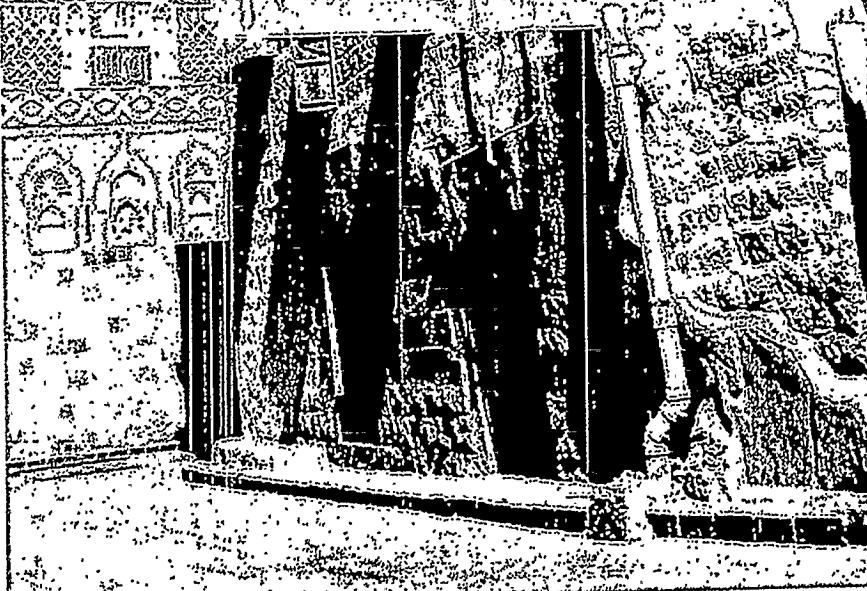
2 Narrated by Ibn Jareer at-Tabari.

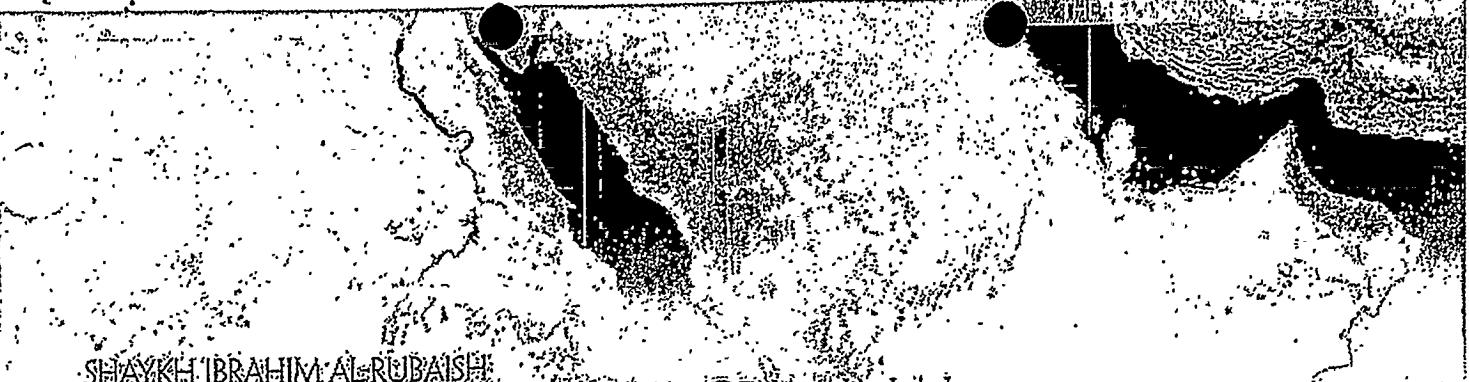
Islamists' or Muslims who fear their Lord. This is what is democratically acceptable, and allows life to go on quietly. At the same time, it will contradict the fundaments of Islamic law which is that peace treaties with an enemy whom it is individually obligatory (*fard'ayn*) to repel are null and void. The one in that position to make such a decision – including his administration and supporters – will bear the sins. It is the shari'ah way that will always lead to success in this life and the next no matter the trials. «And those who strive for Us – We will surely guide them to Our ways. And indeed, Allah is with the doers of good» [29: 69].

The ultimate revolutionaries in Islamic history were our Prophets. It was they who showed us how to be patient in the face of tyranny, and how to sacrifice oneself cheaply for the sake of uplifting the truth over falsehood. The Prophets of Allah were all tested for their proclamation to the truth, as if to tell us later generations that if your proclamation to the oneness of Allah is sincere, you too will be tested like them. It appears in Islamic tradition that tests from Allah are a sign of Allah's love. The same thing can be said about the Sahâba, especially the early converts who went through all types of punishment and torture for the sake of Islam. After them are our scholars. Ibn Taymiyyah was expelled from his land, Imam Ahmed was severely whipped in prison and many others have gone through similar tests for the sake of raising the banner of *tawhîd*. So this is a sunnah of Allah that will continue till the Day of Judgement. Our sacrifices must then be for the sake of Allah for we only have one soul, a single chance, to exchange ourselves for Paradise. □



“The Prophets of Allah were all tested for their proclamation to the truth, as if to tell us later generations that if your proclamation to the oneness of Allah is sincere you too will be tested like them. It appears in Islamic tradition that tests from Allah are a sign of Allah’s love.”





SHAYKH IBRAHIM AL-RUBAISHI

AL-SAUD: LODGING A CRIMINAL

When Tunisia's *tāghūt* was driven away, homeless and on the run, he didn't know where to go after he was refused to enter into his masters' country of France.¹ However, he ended up in the land of Muhammad ﷺ. It's as if though Nayif ibn Abd al-Aziz heard about his eviction, phoned him and said, "Come here to find wealth and security. Come here for plotting and conspiring."

Such an event requires from us to briefly examine its indications:

First indication: We share with the people of Tunisia their happiness for the downfall of Tunisia's *tāghūt*, and that satisfied a little of what is in the breasts of a believing people. I ask Allah to increase him in abandonment and loss.

I was truly pleased that Allah removed an evil which afflicted our brothers for many decades. But I don't think that this will help the situation of the Muslims because oppression won't disappear and a *tāghūt* is often substituted by another. Rather it will be replaced by lesser oppression because of slight reforms like some aspects of freedom and increases of income. However the shari'ah isn't implemented and man-made laws are worshipped besides Allah. Today's situation is similar to the time when the polytheists would substitute an old idol for a better and newer one. What is happening at this time is the same as back then

¹ Taken from, "Ben Ali and Ibn Saud" (Al-Malahem Media, 2011).

with the exception of the physical idol. We should follow and act in accordance with the commandment of Allah which is the solution in such circumstances: {And fight them until there is no fitnah and [until] the religion [i.e., worship], all of it, is for Allah} [8: 39]. Therefore, we shouldn't abstain from fighting these *tawāghīt* until *fitnah* is eradicated – which is *shirk* – and until Allah's rule and command is complete and has no equal.

As to the contemporary condition of most people, it is that they practice some aspects of the religion such as praying and fasting, for the sake of Allah. And for some, they practice the religion for the sake of the tyrannical rulers, following them as to what they permit and forbid. Hence, if the rights of Allah and the rights of Caesar clash, then the rule would be Caesar's. Unfortunately this became widespread among people and even among their scholars to the extent that if you request a permissible matter or forbid an evil one, they will reply to you by saying that the system bans this and legitimizes that. It is true that in order to change our situation, great sacrifices are required from us, taking in view how the Prophet ﷺ sacrificed for the sake of spreading pure monotheism. Indeed, the shari'ah law which came to preserve the life also ordered it to be sacrificed for the sake of preserving the religion. And were not many of the Prophet's ﷺ companions killed except for the sake of spreading *tawhid*?

Second indication: The Sunnah of Allah is at work in relation to the end of those who shed blood and mischief in the land. This Sunnah isn't changed nor replaced and whoever denies this Sunnah, is denying history which is obvious and evident.



"HOWEVER THE SHARI'AH ISN'T IMPLEMENTED AND MAN-MADE LAWS ARE WORSHIPPED BESIDES ALLAH. TODAY'S SITUATION IS SIMILAR TO THE TIME WHEN THE POLYTHEISTS WOULD SUBSTITUTE AN OLD IDOL FOR A BETTER AND NEWER ONE."



"Scholars are like the moon which Allah enlightens with the darkness of people's nights. Nevertheless, this moon's existence becomes nonexistent if there is an influence towards it from other than Allah."

On account of that, my advice to whoever connects their selves with those *tawâghît* is that they shouldn't be careless about dedicating their selves to them especially if this is what they choose without being forced. Conversely, they should ensure a return point because the unhesitant is the one who doesn't go into a matter except after knowing its consequences. And you should not be more royal than royals nor more tyrannical than the tyrants because your end would either be of that in which the *tawâghît* take advantage of you and then drive you away or that in which Allah destroys them and takes you with them or at best, leave you for the people to rejoice at your misfortune.

Third indication: I specifically direct this to the mufti of al-Saud, to the staff of major scholars and to whoever ascribes legitimacy to the government of al-Saud: *There he is!* The *tâghût* of Tunisia! Who fought the people in their religion and corrupted their life in this world! He waged war on the Muslim women's veil. He fought Muslims in their prayer to the extent that even switching on lights at the time of *fajr* was considered to be a crime; its doer deserved monitoring because it was a sign that its

doer observed prayer. This *tâghût* made himself a ruler above Allah's rule when he legalized what Allah prohibited and made illegal what Allah made lawful. He went as far as banning polygamy and legalizing *ribâ*. Hence, which transgression is more than this? And what criminal is greater than this criminal? He fled from his nation lest they take revenge! He was rejected by France and then he was taken in by your ruler in authority who -in my opinion - is not asked about what he does.

So, where is the fatwa and rule regarding what he has done if you are truthful? Where are those judges who give rulings against the mujahidin? And where are the rehabilitation's members? Where are those whom at the time when they see someone providing the mujahidin with living quarters, criticize and disapprove of his actions greatly? And they inflict with the severest of judgment. We use as a proof the hadith of: "Allah cursed him who accommodates a criminal (in religion)."²

So the criminal does not become a criminal unless if he is wanted by the dogs of al-Saud? What is the matter with you? How do you judge? Show

2 Narrated by Muslim (22/4876).

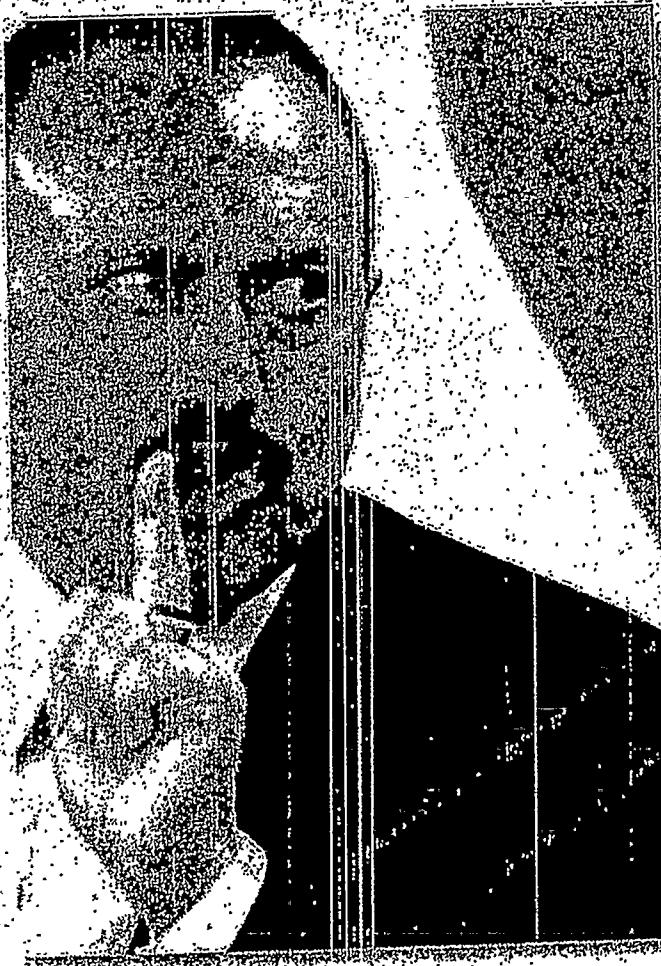
us your fairness. Prove to the people that you say the truth whether it is with or against you.

Indeed, your silence is taken as evidence among the rest of evidences which verify that you are no more than employees by Ibn Saud. He makes you speak whenever he desires and he silences you when your silence is more beloved to him than your speech. None of you have the right to make an objection, and your reply to him in each situation is "we listen and obey". He gives you if he is pleased with you, but if you anger him then he holds back your incomings. Be careful that you do not do the actions of Bani Isra'el whom if their nobleman steals, they leave him. But if their poor steal, they impose the law.

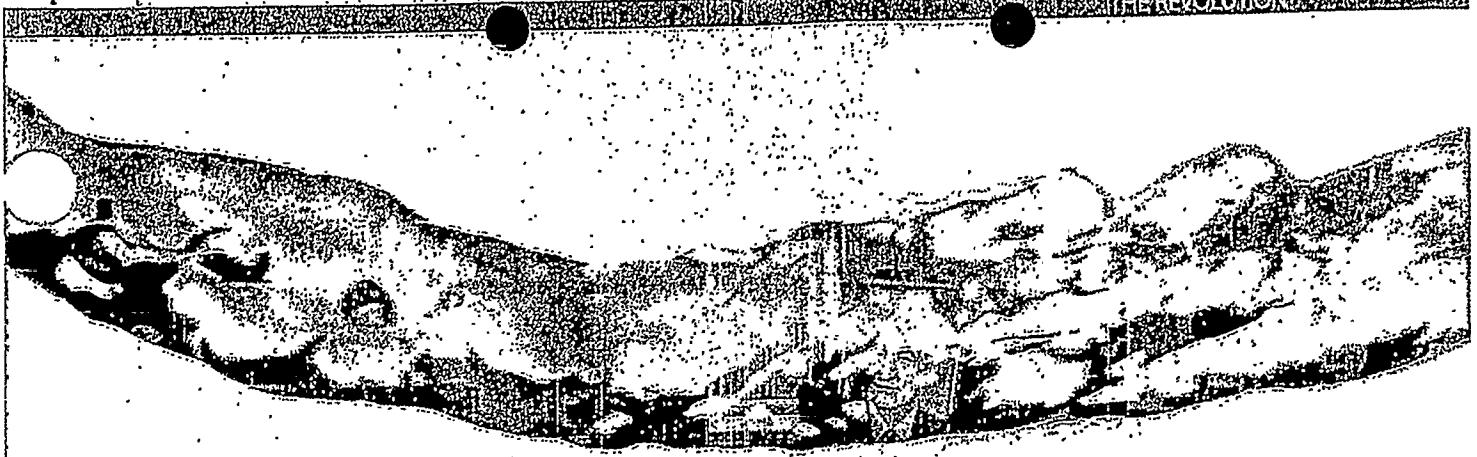
Scholars are like the moon which Allah enlightens with the darkness of people's nights. Nevertheless, this moon's existence becomes nonexistent if there is an influence towards it from other than Allah. It is covered whenever they want and uncovered whenever they want. Consequently, its blessings vanish and its benefits are restricted. This becomes the situation when scholars are controlled by the rulers. □

"So the criminal does not become a criminal unless if he is wanted by the dogs of al-Saud? What is the matter with you? How do you judge?"

Hey Ali, Mubarak just fell...



Guess who's joining the party next?



THE TSUNAMI OF CHANGE

SHAYKH ANWAR AL-AWLAKI

One could only imagine the feelings of Hosni Mubarak watching his huge portrait, which was watching over the great hall where his ministers of government would meet, was brought down and solemnly moved out of the hall, ending a legacy of oppression, corruption and a life of apostasy.

It was the 6th of October 1981 when the world was shocked with the greatest and most spectacular event of its time: the assassination of Anwar Sadat. Thirty years later the people of Egypt surprise the world again with their toppling of the next in line,

Hosni Mubarak.

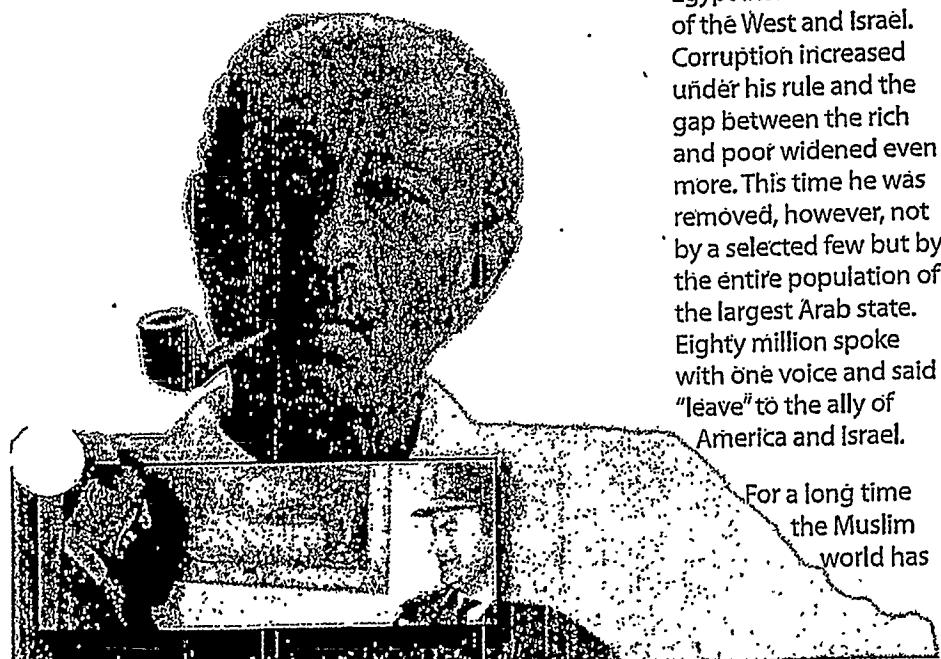
Not ruling in accordance to the law of Allah was a sufficient enough reason for the removal of Sadat but his signing of the peace accord with Israel added urgency to the mandate of his removal. His assassination marks the first large-scale operation by the modern jihad movement.

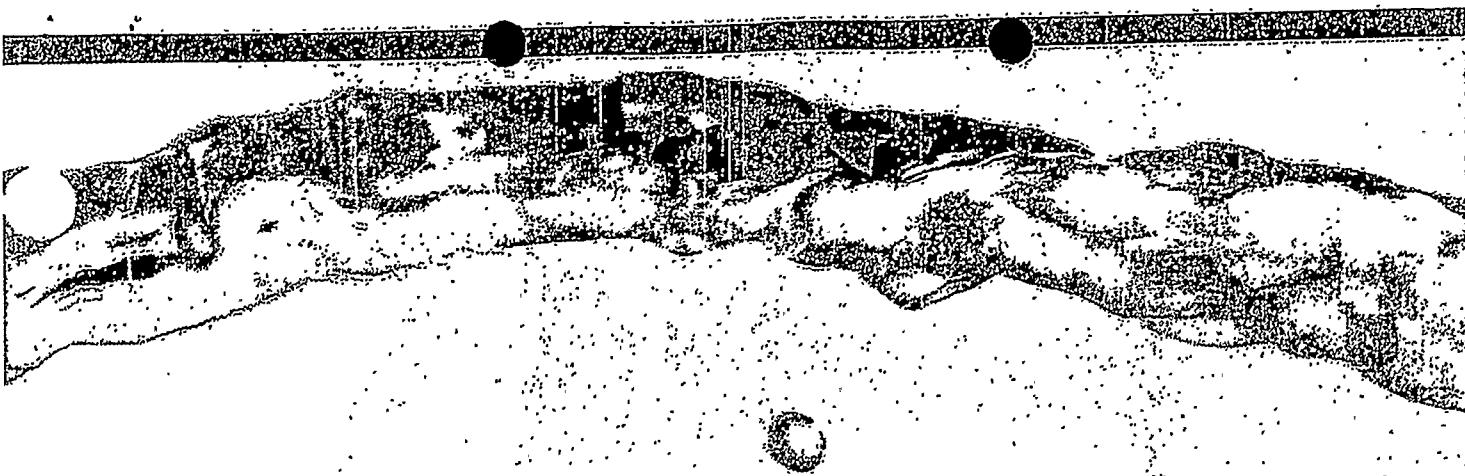
Hosni Mubarak proved to be no better. In fact he proved to be an eviler version of his predecessor. He went further with the persecution of the Muslim activists and mujahidin, and he furthered the process of turning Egypt into a client state of the West and Israel. Corruption increased under his rule and the gap between the rich and poor widened even more. This time he was removed, however, not by a selected few but by the entire population of the largest Arab state. Eighty million spoke with one voice and said "leave" to the ally of America and Israel.

For a long time the Muslim world has

not suffered from such stagnancy in its forms of government. Mubarak, Gadhafi, Ben Ali, Saleh, Assad and the kings of Morocco, Jordan and the Gulf have been a scourge on the ummah and many were seeing no end in sight. It was becoming an accepted, albeit an unwanted, reality that Mubarak would be followed by his son just like Bashar followed his father and just like every other system of government in the Middle East, whether it was a monarchy or a republic, was there to stay, was there forever. This spirit of defeatism was widespread but was not universal. There were those who wanted change and believed that it was not only possible but soon. Muslims who understood Islam never accepted the rotten systems of government that were wrapping the area in a cloak of tyranny. They wanted change and they worked for it. They paid the price for their struggle and defiance by losing their lives, living in exile and being imprisoned.

Even though many aspired for change and believed that it was near, no one saw it coming from Tunisia. But then when it came from Tunisia, no one saw it happening in Egypt. So leaving the expectations of what might or might not happen in the





future, let's take a look at how this Tsunami of change has already benefited the ummah.

The first and probably most important change that this monumental event brought is a mental one. It brought a change to the collective mind of the ummah. The revolution broke the barriers of fear in the hearts and minds that the tyrants couldn't be removed. After the Algerian crises of the past decade when the elections brought victory to the Islamists, a civil war ensued that resulted in large scale bloodshed and caused many to think that any attempt for change would bring with it more tyranny than what they want to remove. This led to a widespread belief that changing the client régimes in the Muslim world which have the entire Western world backing them politically, militarily and economically is unrealistic in this period of our struggle. The events of Algeria which came after unsuccessful attempts by the Islamic movements in Egypt and Syria spread a spirit of defeatism amongst the ummah. The long lives

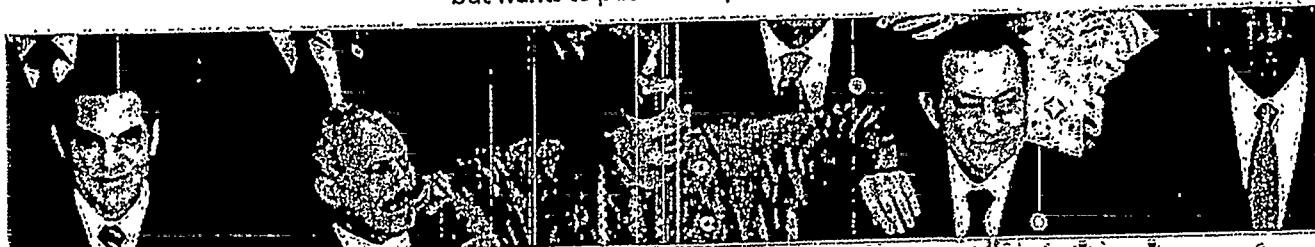
of the tyrants along with their amazingly long rule led to the belief that there was no hope in change. Twenty three days in Tunisia and eighteen days in Egypt were enough to shatter that deep and long held belief. The Tunisian and Egyptian people proved to us that it can be done.

It appears that the West was taken by surprise by the current events. This left them scrambling in their reactions and gave an impression of a Western leadership that is confused, worried, and unhappy for the departure of some of its closest and most reliable friends, but yet willing to betray them and ride on the wave of change that is sweeping the area.

The Western leaders realize that it would be unwise to reveal their true feelings of what is happening. The West knows that it would be unwise to stand by their friends when the masses have spoken out and asked for freedom, a principle the West claims that it stands for. But it seems that the West either does not know what is awaiting them or does know but wants to put on an optimistic

face. Let's take a look at some of what the Western leaders and experts have been saying:

Hillary Clinton claims that "The success of peaceful protests discredited the extremists and exposed their bankrupt arguments." Robert Gates thinks that the Arab protests represent a major setback to al Qaeda. Fareed Zakaria asserts: "there is an interesting debate on whether the events in the Middle East are good for the United States, the West, good for peace and stability, but I think there can be little dispute about whom they are bad for: al Qaeda. In fact the Arab revolts of 2011 represent a total repudiation of al Qaeda's founding ideology." Peter Bergen who sees that al Qaeda would be watching the events with a mixture of glee and despair only sees the glee in the fact that al Qaeda would be happy to see the current régimes gone but would mostly view the events with despair because: "whatever outcome there is in these different revolutions and revolts, I think it is very unlikely that a Taliban style theocracy is going to



"The revolution broke the barriers of fear in the hearts and minds that the tyrants couldn't be removed."

replace the regimes that are fallen."

The statements of the U.S. State and Defense Secretaries prove that either the intelligence reports these guys are reading are misleading or that they are just trying to justify the stance that they are forced to take in support of the Arab masses, by claiming that they are bad for al Qaeda when they know very well that the opposite is the case. In the case of Fareed Zakaria, well, he is wrong this time just like he, and his cabal of neo-conservatives, are wrong every time they speak about an issue pertaining to the Muslim world.

But for a so-called 'terrorism expert' such as Peter Bergen, it is interesting to see how even he doesn't get it right this time. For him to think that because a Taliban style regime is not going to take over following the revolutions, is a too short-term way of viewing the unfolding events.

We do not know yet what the outcome would be, and we do not have to. The outcome doesn't have to be an Islamic government for us to consider what is occurring to be a step in the right direction. Regardless of the outcome, whether it is an Islamic government or the likes of al-Baradji, Amr Mousa or another military figure; whatever the outcome is, our mujahidin brothers in Tunisia, Egypt, Libya and the rest of the Muslim world will get a chance to breathe again after three decades of suffocation. The crackdown that the Islamic movement in Egypt witnessed at the out-start of the Mubarak regime and that continued for the following thirty years would not be possible again in a post-revolution Egyptian government. The anti-Islam secular government of Tunisia that was the only Arab state to go as far as banning the *niqâb* would be impossible to repeat in a post-revolution Tunisia. In Libya, no matter how bad the situation gets and no matter how pro-Western or oppressive the next

government proves to be, we do not see it possible for the world to produce another lunatic of the same caliber of the Colonel. By the will of Allah those days are gone. Even if the upcoming governments wanted to continue with a policy of appeasing the West and Israel, they would not have the strength and depth of power that the previous governments had developed over the past three decades. In addition to that, it would be difficult for a government that came into power, in order to fulfill the aspirations of the people for freedom, to restrict their freedoms even if it wanted to and was pushed by the West to do so. If the West is counting on an Animal Farm scenario to follow the revolution, they are definitely mistaken.

If one would trace back the roots of today's jihad movement, one would see clearly the strong influence of the Egyptian Islamic movement. It was Sayyid Qutb and then the Egyptian Jihad that represented the ideological basis for today's jihad work. For the scholars and activists of Egypt to be able to speak again freely, it would represent a great leap forward for the mujahidin.

One should not consider the rule of Mubarak as being successful in crushing the jihad movement. What he has done was to spread the movement all over the world. The pressure on our mujahidin brothers in Egypt was the cause behind them moving into Afghanistan, Pakistan, Sudan, Yemen, Europe, and the United States. This exodus brought with it the proliferation of the jihadi ideology. Therefore, so to speak, Hosni did not solve the problem; he just spread it all over the place.

Another important lesson is the American response. Hosni Mubarak has been a staunch ally of America, as America wishes to call him or an American stooge as we view him. He has stood firmly in the face of popu-



"He was conned by America. He was tricked, swindled, cheated, or as Malcolm would have liked to say: He's been bamboozled. America duped him and then dumped him."



"No matter how pro-Western or oppressive the next government proves to be, we do not see it possible for the world to produce another lunatic of the same caliber of the Colonel!"

lar opposition from the entire Muslim world when he continued with the peace process with Israel. His support for the American invasion of Iraq in the first Gulf War was indispensable for America. He persecuted the Islamists in his country, filled the prisons, tortured, and killed, all for

the sake of America. He did the dirty job for the Americans. In spite of that, how did the Americans treat him at this moment of need? They trashed him. He was conned by America. He was tricked, swindled, cheated, or as Malcolm would have liked to say: *He's been bamboozled*. America duped him and then dumped him.

Now the important question is: Are the rest of America's servants, littering the scene from Morocco to Pakistan, paying any attention?

The fruits of what happened in Egypt are not exclusive to Egypt. In fact we might probably witness the greatest effect of what is happening in Egypt outside of Egypt. One such place might turn out to be Yemen. Yemen already has a fragile government and the events of Egypt are only going to add pressure on it. And any weakness in the central government would undoubtedly bring with it more strength for the mujahidin in this blessed land. Yemen would also represent another great opportunity for the West to show their hypocrisy of calling for freedoms while supporting a dictator just because they do not want Muslims to be ruled by Islam.

Another place might be Libya. Omar al-Mukhtar had left the Libyans with a legacy of jihad against the West and as such Libyans have featured prominently in jihad work ever since. Al-Gadhafi has filled the Libyan prisons with thousands of our mujahidin brothers. With turmoil in Libya, these brothers will have a chance to regroup again and connect with their brothers in the Maghreb. With the events in Tunisia, Libya and Algeria, the jihad in the Islamic Maghreb is witnessing a new dawn.

Then there are the great expectations of what will come out of the Arabian Peninsula when the revolts reach the shores of the Gulf. Does the West not realize that there are thousands and thousands of mujahidin in Saudi

prisons and elsewhere in the Arabian Peninsula? Doesn't the West realize how the jihadi work would just take off as soon as the regimes of the Gulf start crumbling?

Peter Bergen believes that al Qaeda is viewing the events with glee and despair. Glee yes, but not despair. The mujahidin around the world are going through a moment of elation and I wonder whether the West is aware of the upsurge of mujahidin activity in Egypt, Tunisia, Libya, Yemen, Arabia, Algeria, and Morocco? Is the West aware of what is happening or are they asleep with drapes covering their eyes? Or is what is happening too much for the West to handle at the moment and they are just bidding for time while attempting to prop up some new stooges who would return the area to the pre-revolution era?

America, since 9-11, has been focused on the fight with the mujahidin in Afghanistan, Pakistan, Iraq and now Yemen. It has devoted its resources and intelligence for the "fight on terror". But with what is happening now in the Arab world, America would no doubt have to divert some of its attention to the unexpected avalanche that is burying its dear friends. America has depended on these men for the dirty work of protecting the American imperial interests. They acted as point men that saved America the effort of doing it themselves but now with their fall, America would have to divert huge amounts of effort and money to cultivate a new breed of collaborators. This would force America, which is already an exhausted empire, to spread itself thin, which in turn would be a great benefit for the mujahidin. Even without this wave of change in the Muslim world, the jihad movement was on the rise. With the new developments in the area, one can only expect that the great doors of opportunity would open up for the mujahidin all over the world. □

"Yemen already has a fragile government and the events of Egypt are only going to add pressure on it. And any weakness in the central government would undoubtedly bring with it more strength for the mujahidin in this blessed land."



THE REVOLUTION

GUIDANCE, ADVICE & CLARITY

“ON THE OTHER HAND, THE ISLAMIC UMMAH LEAVES ITS AFFAIRS TO THE CENTRAL STATES - THE AMERICANS AND THE ANGLO-SAXONS IN EUROPE - THEN THE ISLAMIC WORLD WILL CONTINUE TO BE DOMINATED PERMANENTLY AND FOREVER”

DR. ABDULLAH AN-NAFISI

● Localized Webservices
Server Connected
<intLine>/load/satellites/svc

Producing static Ics

● Ben Ali's boots booted

Mubarak's boots booted

● MUAMMAR GADHAFI

● Ali Abdullah Saleh

PENDING

● Al-Saud
Pakistan
Syria
Jordan
Thailand

Afghanistan
Iran
Turkey
Oman
Qatar

Kuwait
UAE
Lebanon
Morocco
Mauritania

- Open Server
- Jihad Stories
- Manhaj Review
- Fiqh al-Jihad
- Qur'an Series
- Strategy
- (132.1.1.0)
- Jihadi Forums

- Nuclear Arsenal
- 123.333-221-1
- 342.332-332-3

- Financial Stock
- Mil. Operations

MY LIFE IN FALLUJAH

You probably heard the news of the calamities that had befallen the people of Fallujah: the random killings of women and children with no distinguishing whatsoever, the use of the chemical weapon phosphorous, and the bombing with F-16's and C-130's. All of that took place before the start of the American's siege on the city. On the 8th of Ramadan, the Americans distributed leaflets threatening the people of Fallujah. These leaflets contained a picture of an Apache helicopter and in it there was an English translated statement which meant that they were going to keep bombing randomly and that the people have only four days to evacuate the city and that the Americans will

HASHIM AL-HINDI*
not be held accountable for any damages that may occur to anybody; so whosoever doesn't want to be affected then they should leave the city... and you know the lies that the media uses to cover up all of this; claiming that the Americans only target terrorists!

After that the common people of Fallujah started departing. We have not seen of them anything but generosity to the extent that when most of them were going away, they were giving the brothers the keys of their houses saying to them "our houses are yours, manage them how you want". There were about 850 of the mujahidin in the city which had

PROFILE

*Hashim al-Hindi is from Qaseen, Najd. He is a member of the honorary list (i.e., the list of 85 most wanted for the al-Saud regime).

OPERATION FALLUJAH

been emptied by its populace except an old woman that had her daughter who refused to leave saying that she wanted to serve the mujahidin. She was washing their clothes, giving them water and cooking for them.

The actual battle began on the 12th when the enemy launched random bombing in that morning but praise be to Allah that the brothers were standing by in the previously prepared trenches. Later on the Americans switched their strategy to bombing at night and moving inside during the daytime. At daytime, the brothers were engaging with the enemy and eliminating large numbers on the ground and most of the fighting was taking place in the districts of al-Julan and as-Sinaee.

The battle continued and so many events took place when engaging with the enemy. The brothers received extraordinary miracles from Allah as a sign to strengthen them and these miracles were in all different forms. It got to the point where some of the things that occurred might not have been believable to the brothers had they not seen them with their own eyes but that is the grace of Allah which He bestows on whom He wills.

Now let me relate some of the stories of fighting with the enemy and the miracles

LIVE FEEDS:

DAMASCUS, SYRIA
CAIRO, EGYPT
TRIPOLI, LEBANON

KHARTOUM, SUDAN
TAIZ, YEMEN
BAGHDAD, IRAQ

that some of the brothers received. I will start mentioning some of these great miracles:

There was a brother named Abu az-Zubair as-Sana'ani. He was killed at the beginning days of the battle. We used to go out in the daytime to engage with the enemy. Hardship and severe exhaustion were afflicting us due to the hot weather that was in the beginning of Ramadan.

So that brother came at the time of afternoon and sought permission from the Amir to break his fast. Some brothers advised him to have patience and suggested to him that he could have a shower and then rest for a while. The brother went inside to sleep out of fatigue and we were sitting in front of that house. The brother didn't sleep long and we saw him coming out towards us with a cheerful face saying to us that he had seen a dream while he was asleep. The brothers asked him what was it; he told them that he saw a very beautiful woman coming to him, carrying a plate full of all kinds of fruits. She was waking him up, standing by his head.

and telling him: "O Abu az-Zubair, don't break your fast. You are invited to break your fast with us today." The brother then said that he felt comfort and relief. There was a brother called Abu Tariq who interpreted dreams so he told him that by Allah's will, it will be something good. After that the brother decided to continue fasting. We had a timetable for twelve people to cook food and that day was his turn. He went to the kitchen and we stayed outside, sitting next to the wall of that house so that we weren't seen by the spy planes. We stayed there until it was about time to break fast. Suddenly an F-16 jet showed up in the horizon and targeted that kitchen with a missile where that brother was! A while after when the dust had settled we went in the kitchen and saw that brother had been martyred. It was amazing how the smell of musk was all over the room, how the smile was on his face! Thereupon the brothers' moral was raised and they were making *takbir*. These were from the unforgettable moments.

Another miracle was the incident of Abu Abd ar-

ABUDUJANAH ALKHURASANI SYSTEMS
SANA'A, YEMEN
1000NB CONNECTION



SABR LEADS TO MORE REWARDS

Rahman at-Turki who was a student of knowledge that memorized the Qur'an and the six books of hadith. He was amongst a group that went out to confront a breakthrough of the enemy. While the brothers were gathered to organize a defensive plan, this brother made *takbir* and rushed towards the enemy. Some brothers called him back but he didn't pay attention to their words. He shouted back to them saying "I am seeing the *hoor*! I am seeing the *hoor*!" When this brother reached the enemy's area, he was shot by a tank shell, leaving his lower body completely severed. Some brothers managed to drag him out of there to a safe house which I was in. Even though the brother was between consciousness and unconsciousness, he was still advising brothers to fear Allah and to keep firm upon the truth. His lower half was ripped out, yet he was still reassuring the brothers and would always raise his vision upwards telling them that he is seeing the *hoor* coming, and that they should keep firm because this is the path of *jannah*. At hearing that, the brothers' spirits were high and they felt relieved. Abu Abd ar-Rahman declared the *shahada* and then kept fainting until his soul departed his body. At that point we smelled the musk coming out of him and saw peace on his face. This smell of musk from the mujahidin would be something that was smelt regularly.

ZOOM-3X

TARGET ACQUIRED: SHAHADA

WORLD WIDE ACCESS

AWLAKI-4731

FALLUJAH LEADERS IMAGING DATABASE NETWORK

MY LIFE IN FALLUJAH

There was a brother named Abu Dujanah at Taift. As soon as he entered Fallujah at the beginning of the battle, he asked the brothers to let him go to the front lines but the brothers told him that he had to learn shooting first. He replied, "By Allah! I won't be anywhere except the front lines." His brother was present there so they agreed to his request and allowed him to go there. Thereupon he said: "By Allah! If the Americans come forward, then Allah will see from us that which He loves." He then went to stay inside a trench to keep an eye on the front lines. On the second day when he saw the enemy breaking through, he jumped out and got ready to strike them with an RPG but before he could fire it, he was struck by a tank, and as a result, his body was torn apart. His body stayed there for six days before we were able to retrieve it. To our surprise, blood was still coming out of his body even though the weather was so hot that if you were to place a piece of meat outside for half a day, it would eventually get rotten. His blood was seeping as if he was just killed and his index finger was in the position of *tashahud*. His brother was a little bit sad at hearing the news but once he saw his body, he felt so much comfort.

Another incident that has to be mentioned is when the Americans were breaking through from the direction of the Shuhada district. The brothers in that area were few in numbers so they were attacked fiercely and their lines were nearly broken but all praise be to Allah; it started drizzling all of a sudden, and then the brothers were strengthened and encouraged. The enemy was fleeing so we did not know whether they fled because of the brothers fighting or because they saw something else. The enemy acted as though they had been frightened by something. The brothers only numbered six. The enemy was massive as they were accompanied by tank corps and armoured vehicles but their withdrawal was bizarre. At that time we remembered the verse of the Qur'an where Allah says: "...And sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Shaytan and to make steadfast your hearts and plant firmly thereby your feet" [8:11].

Also, another miracle was that one time in the district of al-Julani, there were twenty five American soldiers with all of their weapons, ammunition, and military supplies. They

were offering no resistance and then they handed themselves over to the brothers. We didn't know what the causes were for that but they looked distressed. Later on, we took them and executed them all.

Moving at night time was strictly forbidden because there was the air force C-130 flying above the city. It targeted using the heat seeking cameras, thermal vision technology. It was striking anything that was moving, so you would be hearing these planes bombing constantly from the time of sunset up to sunrise; and then you would wake up and find out that two or three brothers of yours were struck, especially those on patrol because their job required going in and out. Consequently a lot of brothers were killed by this malignant plane. It even got to the point that animals, after a while, began to recognize this plane when hearing it. One wouldn't see dogs and donkeys moving around after sunset.

You would be amazed how a few brothers with one RPG and few AK's drove back a massive military offense that often consisted of ten tanks, eight

FALLUJAH RAP

SEARCH	LAST 24HRS
TOPICS	SATELLITE
	POLITICAL
<input type="checkbox"/> RPD COLOR	
<input checked="" type="checkbox"/> ZONE PRIORITY	
LIVE	CLASSIC
ASTO	MANUAL
STATUS	

00-01-01	01-01-01
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04-01-01	05-01-01
05-01-01	06-01-01
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LIVE FEEDS:

LAUDAR, YEMEN
VIRGINIA, USA
SYDNEY, AUSTRALIA

NAIROBI, KENYA
DOHA, QATAR
GAZA, PALESTINE

ABUDUJNNAH ALKHURASANI SYSTEMS
SANA'A, YEMEN
2000NB CONNECTION

armoured vehicles and some hummers with their troops, backed up with helicopters, F-16's and C-130's. And how astonishing it was to know that the most secured of areas that the brothers prepared were those fitted out with mere cables and only two or three bombs!

All praise is to Allah; on a daily basis, the brothers were eliminating large numbers of the enemy. As a way to convey the news, they used to write a newscast of what occurred in their areas on paper and then spread it between the groups. From this news you find out that five to six tanks were destroyed; the same with armoured vehicles and hummers. Not a day passed without hearing that an F-16 was shot down. The C-130 was regarded by the Americans as the undefeated plane until the brothers had shot it down.

After ten days, the Apache helicopters failed to enter the city and were only standing by at the edges because the brothers managed by Allah's will to shoot down a large number of them to the extent that four or five of them would fly in all together and none of them would fly back out. I remember once we were on the top of one of the roofs and a helicopter was exposed to us so we shot it using only a few AK's until it crashed.

With relation to the American soldiers, many of them were killed on a daily basis. One of



the strategies of the brothers was based on the rule of, "If you cut the head of the snake then eventually the tail would die." So whenever the Americans used the apostate soldiers as a shield to lead them in, the brothers would not pay attention to these apostates. Rather they would wait for the Americans until they are inside the killing zone and then target them. The apostates who had the obsession that "the American soldier can't be killed or faced" saw them killed, and terror flung into their hearts as they fled.

We were used to hearing the lies of the media and the hiding of their casualties was done professionally. If I were to tell you, you might not believe me. There were at least 100 to 130 soldiers killed on a daily basis. This was all throughout the

month; but the media wasn't reporting any of that. Not to mention tanks, armoured vehicle, hummers, and helicopters which were destroyed and burnt up.

The war spoils that the brothers took off the enemy were abundant. Sometimes they would take whole lorries of supplies such as mineral water, canned food like tuna, cheese and cream. I remember as well that the brothers took a lorry full of weapons so the brothers used it to supply themselves.

The battle lasted for a month; withdrawal started six days after Eid on June 10, 2004 towards Syria. Afterwards, we regrouped with greater numbers and weapons, and brought misery to America and her allies, with Allah's help. □

AQAP MILITARY REPORT

FROM THE PERIOD OF MUHARRAM THE 7TH UNTIL THE 4TH OF SAFAR

The 7th of Muharram 1432 AH: A bomb was planted near the executive's house of political security in the province of Abyan which is located in the city of Zanjibar. The bomb's detonation was carried out; however, according to media reports, the targeted individual escaped.

One soldier was shot dead in the site of a military base near Akad's mountain which is located by the road of Alain - al-Kudayra in the province of Abyan.

The 9th of Muharram 1432 AH: A bomb's detonation was carried out on armored vehicle near Akad's mountain which is located by the road of Al'ain - al-Khudayra in the province of Abyan. It resulted in the destruction of the vehicle and the killing of 8 soldiers who were on-board.

The 11th of Muharram 1432 AH: A unit of mujahidin launched an assault on a check point which is located in the city of Zanjibar, in Abyan's province. This operation resulted in the killing of 2 soldiers, the wounding of 5 others and the destruction of 1 armored vehicle in conformity with media's reports.

A mujahidin unit attacked a military base using five standard 82 millimeter mortar rounds which caused casualties at the site. The site of the attack was by the road of Al'ain - al-Khudayra in the province of Abyan.

"The apostates unloaded of their missiles and ammunition on the brothers, and yet by the grace of Allah, the brothers were completely unharmed."

The 13th of Muharram 1432 AH: The brothers planted explosives in the military parking lot inside the army camp in the city of Lawdar in Abyan's province; it was detonated via remote from a distance. This resulted in the burning of 1 tanker truck that carries fuel and 1 military lorry as well as wounding a number of soldiers. Ambulances were seen driving out of the camp after the explosion.

The 16th of Muharram 1432 AH: A unit of mujahidin attacked a military base using 82 millimeter mortar rounds which resulted in the killing of 7 soldiers who were taking shelter inside the site. This was in the province of Abyan.

The 17th of Muharram 1432 AH: Opening of fire on a military checkpoint in the area of Thirah which is close to the city of Lawdar, using light and medium weapons.

The 4th of Safar 1432 AH: On that morning, in the area of Al'ain in the province of Abyan, an ambush was executed against army forces which consisted of 2 armoured vehicles, 2 lorries that were delivering water to one of the sites which was built recently. By the grace of Allah, a bomb was directed and detonated on one of the armored vehicles which caused it to be burnt. Engagement with the second vehicle was carried out with RPG's and rifles which caused

them to flee. This operation resulted in the killing of 10 soldiers, the burning of 1 armored vehicle and one of the lorries, in addition to damaging the other one, and taking machine guns (6 AK-47's and one PK) as booty. In addition to capturing 1 soldier that was released later on so that he might be a warner to other soldiers after him to take into account. After that the mujahidin withdrew safely with their booty, with the will of Allah.

Targeting the 111 Brigadier General, the Chief Muhsen Jezilan near Lawdar was injured as well as 5 of his security escorts; one of his guards was killed.

The 5th of Rabi al-Aakhir 1432 AH: The brothers launched an attack on the Apostate forces in Ma'rib, killing 6 in total. The brothers captured a military vehicle fit with heavy weapons. As they were driving away, the apostates managed to track the brothers' position and chased them in the desert with a helicopter. The apostates unloaded all of their missiles and ammunition on the brothers, and yet by the grace of Allah, the brothers were completely unharmed. The Amir of al Qaeda in Ma'rib - who was present in the chased vehicle - managed to fire a few rounds directly at the apostates inside the helicopter, killing one. The helicopter then left the brothers.



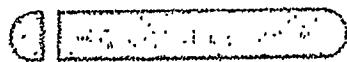
Abyan, Yemen In search for martyrdom

The following is a COME TO JIHAD ad production. It seeks to inspire the believers to leave their homes and join the global jihad effort.

AWLAKI-4735

DID I JOIN AL QAEDA?

SHAYKH ABU MUSAB AL-AWLAKI



- They have the qualities of the Victorious Group
- They are al-Ghuraba' of our times
- They are the happiest in following the religion of Ibrahim



3. Because the description of the victorious group is applicable to them and to others from among the mujahidin that they fight upon the truth:

Uqbah bin Amr said: I heard the Messenger of Allah ﷺ saying: "There will remain a group of my ummah fighting upon the commandment of Allah. They will overcome their enemy, and won't be harmed by those who disagree with them until the Hour of Resurrection arrives to them while they are upon that." This prophetic hadith sheds light upon one of their plain attributes which is fighting upon the truth, and if we look today we find them amongst the strongest groups of the jihad fighting forces that are upon the truth. The evidence for that is their fighting in Afghanistan, Pakistan, Iraq and *al-Shabâb al-Mujâhidîn* in Somalia, as well as their fight against the apostate rulers in the Arabian Peninsula and in the land of the Islamic Maghreb.

This is an explicit narration, and the happiest of all with this description are the mujahidin. Consequently, this hadith does not apply to those who abandon jihad and pretend to have forgotten it, and even there are some who renounce it and spread despair by saying that it is unavailing in this period of time.

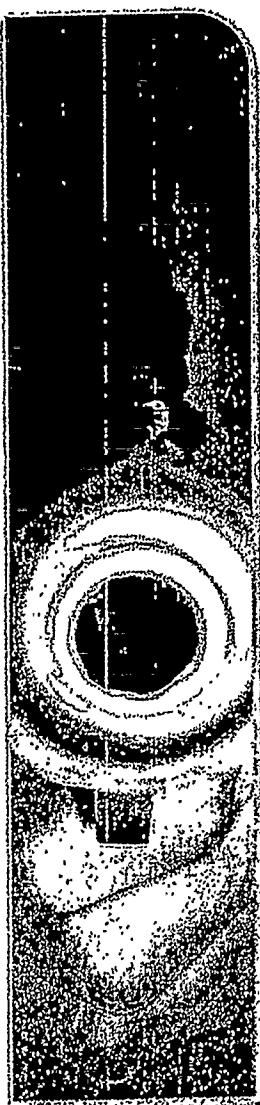
The fair-spoken benefit is that this narration is not considered or spread by some of the Is-

lamic groups, and some *Shuyûkh* disregard it. We've heard time and time again from some *Shuyûkh* the narration of: "There will remain a sect..." but they do not mention the narration where it declares "they fight" as if it is not in Muslim's *Šâfi'i*.

Once, I was studying in one of the centers in the North of Yemen. One of the brothers who were seeking knowledge asked me after he opened *Šâfi'i* Muslim and showed me this narration: why don't our *Shuyûkh* mention this narration?

Therefore, my beloved brother: This is a precise description which nobody could claim except its people, and from the mercy of Allah that He made His Messenger ﷺ say: "*yuqâtilûn*" [i.e., "They fight"] which doesn't need an interpretation. Had the narration come as "*yujâhidûn*" [i.e., "They strive"] then some would have thought of interpreting it [another way]. In spite of that, some of their followers wanted to interpret this hadith to another meaning and there is no power and might except by Allah.

In relation to that, one of our brothers in al-Qâeda told me that he had a conversation with someone from another group and our brother stated: "We are those upon the truth because the Messenger ﷺ says: "*yuqâtilûn*" (they fight). So the other brother said: "The word '*yuqâtilûn*' means *yad'ûn* (they make





da'wah)." Then the brother from al Qaeda said: "If you bring me a proof that 'yuqātilūn' in the Arabic language means 'yad'ūn' then I will leave the al Qaeda *manhaj*!"

So observe, may Allah protect you, how they falsify the texts since its apparent meanings don't go in-line with what they desire. Therefore this is the true path. So don't let its difficulties avert you since fighting is the fate of the victorious group.

4. Because they are the strangers (*al-Gharabā'*):

Abu Hurairah said the Prophet ﷺ said: "Islam started as something strange and it will return to being something strange, so give glad-tidings to the strangers."²

Thereupon, regarding this prophetic description for the people of the truth about their status of estrangement, there is no doubt that the one who lives in a state of fear about his soul being taken for death as a result of his *'aqidah* and jihad is the one who lives in the status of being strange. He lives in state of estrangement because he is accused of having deficiency in his *'aqidah*. This is not the case; rather it is because he is steadfast upon the truth in a time where the supporters have become less in number. Indeed he is a stranger.

He lives while fearing that his phone is monitored, he is afraid that his car might be booby-trapped and he can't move freely throughout the land because the ruler is looking for him. Many people of his tribe are an enemy to him and it is even possible that he finds enmity from his family's side. He is accused of having a deviant *'aqidah*. Accused that he might disturb the security, and accused that he will be opening a door of harm or otherwise. He will be - without delay - connected with unjust descriptions. Undoubtedly the attribute of being strange suits that man.

As for the one who keeps silent about

² Narrated by Ibn Majah, and al-Albani said that it is *sahīh*.

the crimes of the Jews, Christians and the *fawā'ighīt*, and yet says that the *fawā'ighīt* are his rulers whom it is forbidden to go against, perhaps he has not been in a state of fear for Allah's sake, not even for a day. On the contrary, he is safe from the *fawā'ighīt*, wandering about in each city and his income hasn't been affected. To this one, the prophetic description doesn't apply to him as to being a stranger.

Therefore, how can we say that this individual is strange while he doesn't know estrangement at all? Hitherto he might be highly respected by the *fawā'ighīt*. Many privileges are obtainable for him which aren't available to others such as what the people of *da'wah* are given in guarantees and cars, and not experiencing any annoyance, imprisonment or monitoring. When on the other hand, someone else is on the run, and has been separated from his children, his father, his wife, his land, and from the comfort of living, all for the sake of Islam! What a difference between this and that.

This is neither excessiveness nor extremism but we say that: We are living in a time where the Jews and Christians are attacking the land of Islam and have been supported by the *fawā'ighīt* who supplied them with oil, food substances, intelligence, and secured for them all pathways in the sea, on land and in the air. They prevented the mujahidin from fighting them. We are also living in a time where they have replaced the law of Allah with blasphemous man-made laws. Whoever renounces everything previously mentioned, he will be living in estrangement, and whoever defends them or keeps silent then he isn't from the people of estrangement even if he had other works which are praised in serving Islam because the ones who renounce them and others from among the mujahidin are more deserving than these people to the hadith of "*The holders of hot coals*".

So look, may Allah have mercy on you, with a look of justice and equity at the Muslim groups out there and then you will recognize the ones who are closer

to this prophetic description "*The holders of hot coals*" for this hadith is strengthening the hadith of the strangers.

Consequently the mujahidin's supporters decreased and their enemy

think that they will be left alone on saying "We believe" and that they will not be tested? } [29: 2].

Indeed, the mujahidin are a people of tribulations. Certainly the follower of truth nowadays has to be faced with

stated that al Qaeda are the most pleased amongst the people with the religion of Ibrahim, so come with me, O brother. By Allah, to consider the words of Allah regarding the religion of Ibrahim and apply them to reality, you will then know the truth of what

to this prophetic description "The holders of hot coals" for this hadith is strengthening the *hadīth* of the strangers.

Consequently the mujahidin's supporters decreased and their enemy was strengthened, and their enemies are the Jews, Christians, *tawāghīt* and their tails as well as the government scholars. Also, the mujahidin didn't escape the harm of some of the incorrect *ijtihād*³ by some of the sincere scholars. Nevertheless with the mujahidin stood some of the sincere scholars and the people of *fitrah* (natural disposition) from among the believers. However many of the believers view the mujahidin improperly due to the misrepresentation and falsification done by the media which belongs to the Jews, Christians, hypocrites and government scholars, frequently accusing them of things which they are exempt from whilst concealing the victories of the mujahidin and covering up their enemy's failures. This trick of falsification done by the media has worked with some of the honest ones and this subject in itself needs another research. So look, may Allah protect you, at that mujahid who sacrificed his wealth and his life for the sake of Allah, standing for Allah's sake when seeing the sacredness of Allah violated and His boundaries transgressed against. Thus he vowed himself to Allah and he left the comfort of this present life. Subsequently, safety changed to fear, prosperity was transformed into poverty and wandering around Allah's earth turned into a blockade. Despite that, accusations are piled up against him that his *'aqidah* has defects and that he doesn't assess the public interest and the causes of corruption and that he is bringing an evil to the ummah. Is not this more closer than others to the description that he is grabbing hot coals as a result of him grabbing to his religion?

The Almighty Allah says: *(Do men*

³ Educated guess based on the fiqh of the current realities.

think that they will be left alone on saying "We believe" and that they will not be tested?» [29: 2].

Indeed, the mujahidin are a people of tribulations. Certainly the follower of truth nowadays has to be faced with tribulations because we are living in a time where dominance belongs to the enemies of the religion from the Jews, Christians and their hypocrite agents whom govern the Muslim lands. So I ask you by Allah: How can the follower of truth who renounces falsehood with his hand and tongue be secure? In view of the fact that the ones who were upon the guidance of the Prophet ﷺ in the time where disbelievers had the upper hand were encountering a great harm. So O you who haven't experienced this harm and yet claim to be from the people of the victorious group, we say: it is either to be upon the guidance of Muhammad ﷺ - then unavoidably you are to encounter harm as your Prophet encountered it in the time where the disbelievers dominated - or that you are not faced with tribulations. If the latter is the case; then you need to examine your *manhaj*, look into your ways and know that any group that doesn't face tribulations has to reinvestigate themselves as Sayyid Qutb said, may Allah have mercy upon him.

5. Because they are the happiest among people in following the religion of Ibrahim:

Know, may Allah protect you, that the Almighty Allah commanded us to follow the religion of Ibrahim saying: *(And who would be averse to the religion of Ibrahim except one who makes a fool of himself?)* [2:130]. Therefore the fool is the one who objects to the religion of Ibrahim, and the believer is the one who always follows the guidelines of shari'ah and if it contradicts his intellect then he should accuse his intellect since we are not in need of clumsy policies nor do we need hollow heads. I have

stated that al Qaeda are the most pleased amongst the people with the religion of Ibrahim, so come with me, O brother. By Allah, to consider the words of Allah regarding the religion of Ibrahim and apply them to reality, you will then know the truth of what I said.

Be careful of rushing to refuse this title and let us reflect upon the saying of the Almighty Allah: *(There has already been for you an excellent pattern in Ibrahim and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone")* [60: 4]. Therefore, for us in that matter is the example to be followed in Ibrahim and in the believers with him when they were in a stage of weakness. They announced their disassociation from the worshipers and their worship. This is a declaration of disassociation from the worshipers before the worshiped ones as some scholars said: this is because a human-being might disassociate themselves from the worship itself but might not disassociate themselves from its worshipers due to shared-interest between them, and as a result they aren't following the religion of Ibrahim until they disassociate themselves from the worshipers. Declaring disassociation was not enough; rather the saying of *(We have denied you)* was added so that the borderline is made clear between the helpers in the cause of Allah and the enemies of Allah *(and there has appeared between us and you animosity and hatred)*; and animosity is given precedence over hatred because animosity is apparent and it is continuous until they believe in Allah alone. So observe, may Allah protect you, how applicable is the religion of Ibrahim to the group of al Qaeda. □

Jihad Times

Sana'a, Sunday, March 20, 2011

Free

WHAT TO EXPECT IN JIHAD



Training Camps

Our vision in training is to make every mujahid an army by himself that roams the earth, knowing what to do in many situations, and has the ability to devastate the enemy like a thousand-man army. Training camps are meant to test both your mental and physical capabilities. Courses in religion are provided to give strength to the soul. The niyyah is what is underlined throughout the camp so that the mujahid enters the battle with a great shot of entering his eternal dwelling in Paradise.

Mental training comes in the form of understanding and committing to memory what is taught to you whether it be in courses of weaponry, chemistry, fighting styles and such. You can prepare yourself for this by going through material that is widely available on the internet pertaining to these subjects. As for chemistry, memorization of the many foundational principles is absolutely necessary in our courses before the practical

MUKHTAR HASSAN - In the fourth installment of *What to Expect in Jihad*, we will be dealing with some of the practical issues that will most likely appear during your time on jihad. We will be discussing how training camps are conducted, and some of the expectations of the trainers.

cont. below

real methods are displayed.

Physical training comes in the form of stamina and speed. Strength is not heavily focused on since our guerrilla warfare doesn't require it. Although the competition is certainly there, it is not a requirement for brothers to have the body or strength of a line-backer or baseball player. What is required is for one to be able to last long periods of time while having the ability to think quickly off his feet and make appropriate decisions, no matter what the conditions of the environment may be. A battle raging for endless hours in a city under the scorching sun would require him to

move fast, and make intelligent decisions.

Sometimes water will not be available for hours on end, so he has to learn to condition his





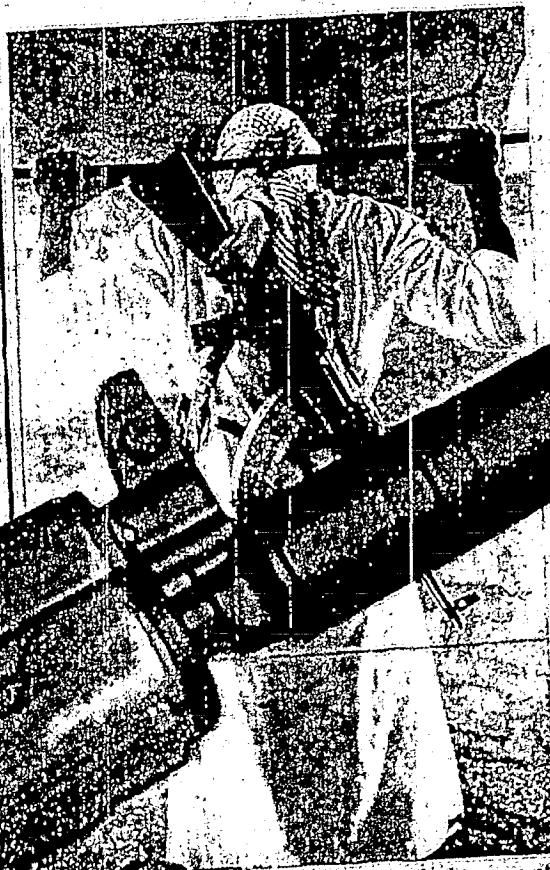
A mujahid is shown doing his daily routine of physical exercise in Shabwa, Yemen at the beginning of March 2011. (Al-Malahem Media/ Abu Muwahid)

Shaykh Yusuf al-Uyayri, may Allah have mercy upon him, had a write-up on the training of the guerrilla mujahid illustrating the importance of stamina. As for running speed, it is not an absolute requirement since many operations are conducted in vehicles or ambushes. Its importance only surfaces when the operation requires it such as rushing to enemy position or hiding from the enemy. You don't need to be a Carl Lewis to do these things; you just need to know when to be quick and have the ability to move with weight.

Finally the Amir of the training camp will report back to the leaders detailing the strengths of the trainees. So you will want to strive to exceed in everything so that you are given more opportunities to take part in operations.

body to get used to thirst as well as hunger. Body conditioning plays a major role in stamina training. It is to force your body into learning new ways of survival under strain conditions. We try to provide that environment by exercising and practicing various techniques under the hot sun in the desert for a few hours.

Preparation for the physical training is very easy. It only takes will-power to take the first step in that direction.

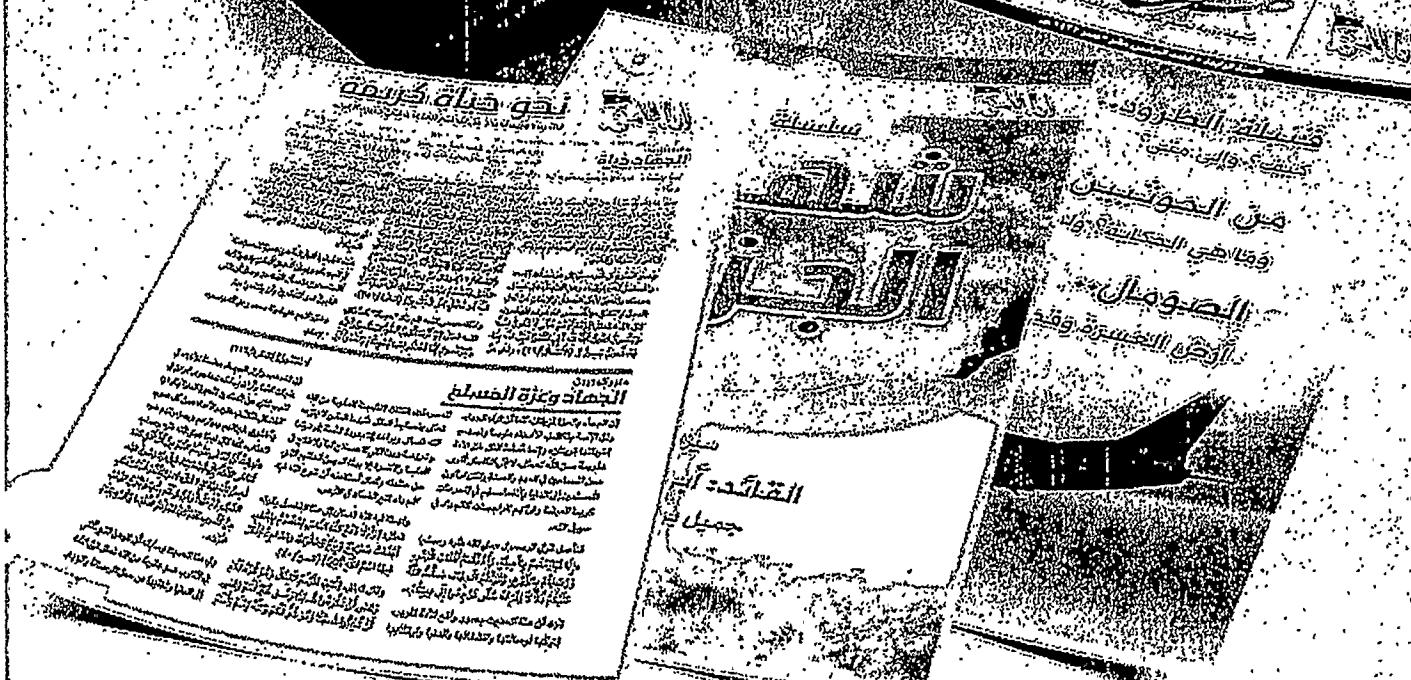


Holding yourself up with added weight by way of pullups helps tremendously in stamina exercises. Brothers were preparing for an operation in Jawf. (Al-Malahem Media/ Abu Salwa)





Includes
New
AI-Malahem Med
Release



AWLAKI-4742

There was a leader in Egypt

There was a leader in Egypt that justly ruled for the Islamic nation
Malik ibn Yasir was a mu'allim that smashed all army stations.

The two regiments through the land opening the great conquest
By Allah's guidance he reformed confirming the law of the Deen.

His name was Salahuddin and he was unlike the rest
His name brought terror to the cross and shakers of the West.

When the Prophet's name was abused he put his hands on a guest
He raised his sword to the heavens and swore a momentful test.

The One above the seven heavens answered his request
For Salahuddin was a fulfiller of rights without parallel.

His heart was in pain for the name of the blessed Prophet
He would be at odds with those today who simply drop it.

When the donkey was caught the rage was happily killed and fulfilled
A head bounced to the ground as blasphemy was finally milled.

He was Salahuddin the brave crushing like a wave
Freeing Palestine was his blood line he said it'll be mine.

The Salibiveen were destroyed and the cross was finally taken down
He stood proud and tall as his hands had the keys of the town.

The Shi'a stabbed him in the back for envy and greed
He fought and defeated them crushing the fitnah seed.

He was the hero of Hittin with a character of Deen
His justice was without parallel as he was second to none.

So where's our hero today when our plight is a foul nightmare?

HOW TO COMMUNICATE WITH US



Al-Malahem Media

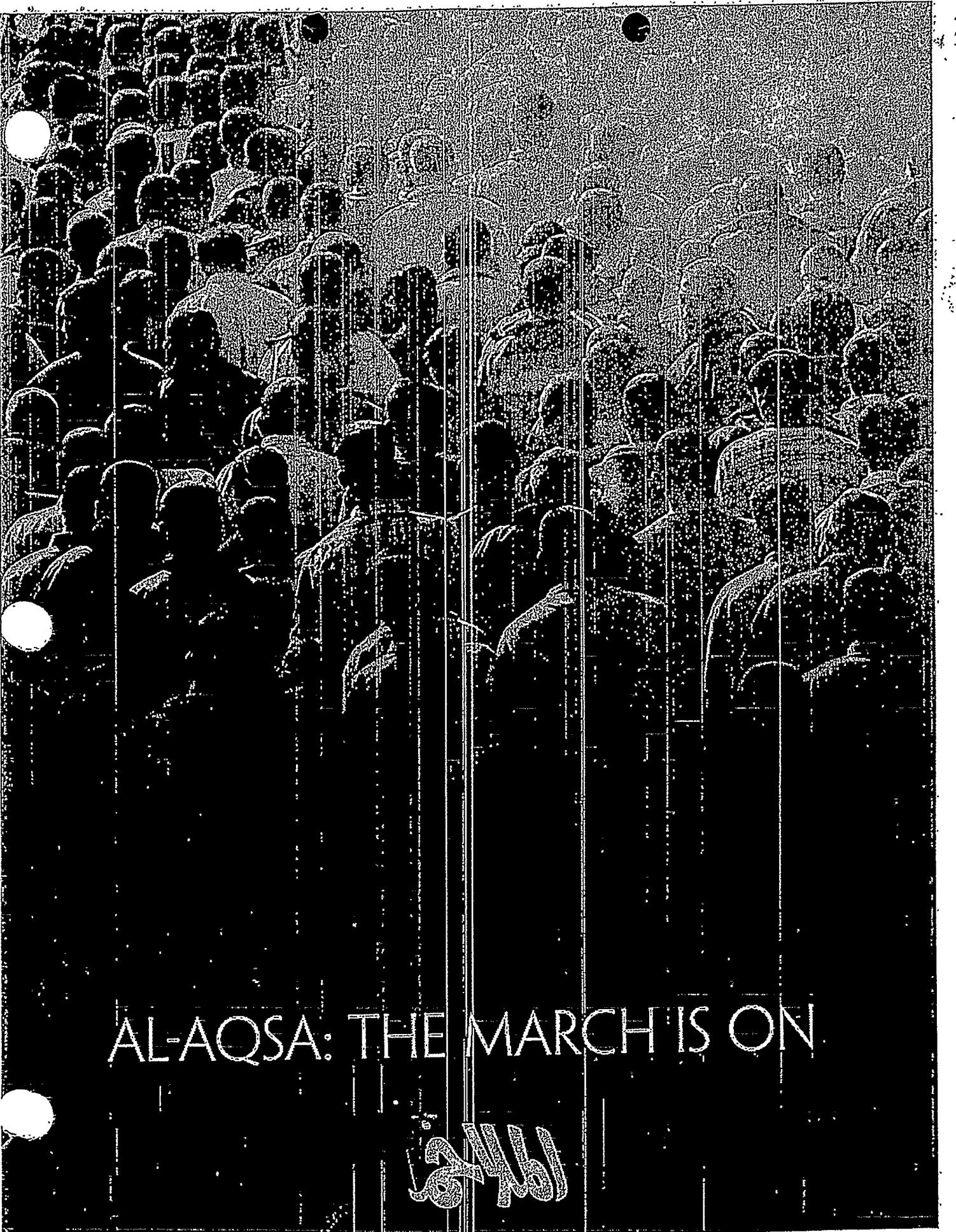
If you are interested in contributing to this magazine with any skills - be it writing, research, editing, or advice - or have any questions for us, you can contact us at any of the email addresses below. We strongly encourage everyone to use the Asrar al-Mujahideen program to get in touch with us as was explained in our first issue. Please take special precautions when using the program in order to avoid detection from the intelligence services. Our public key can be obtained below.

inspire1@malahem@gmail.com
inspire1magazine@hotmail.com
inspire2magazine@yahoo.com

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AL-AQSA: THE MARCH IS ON

AL-AQSA

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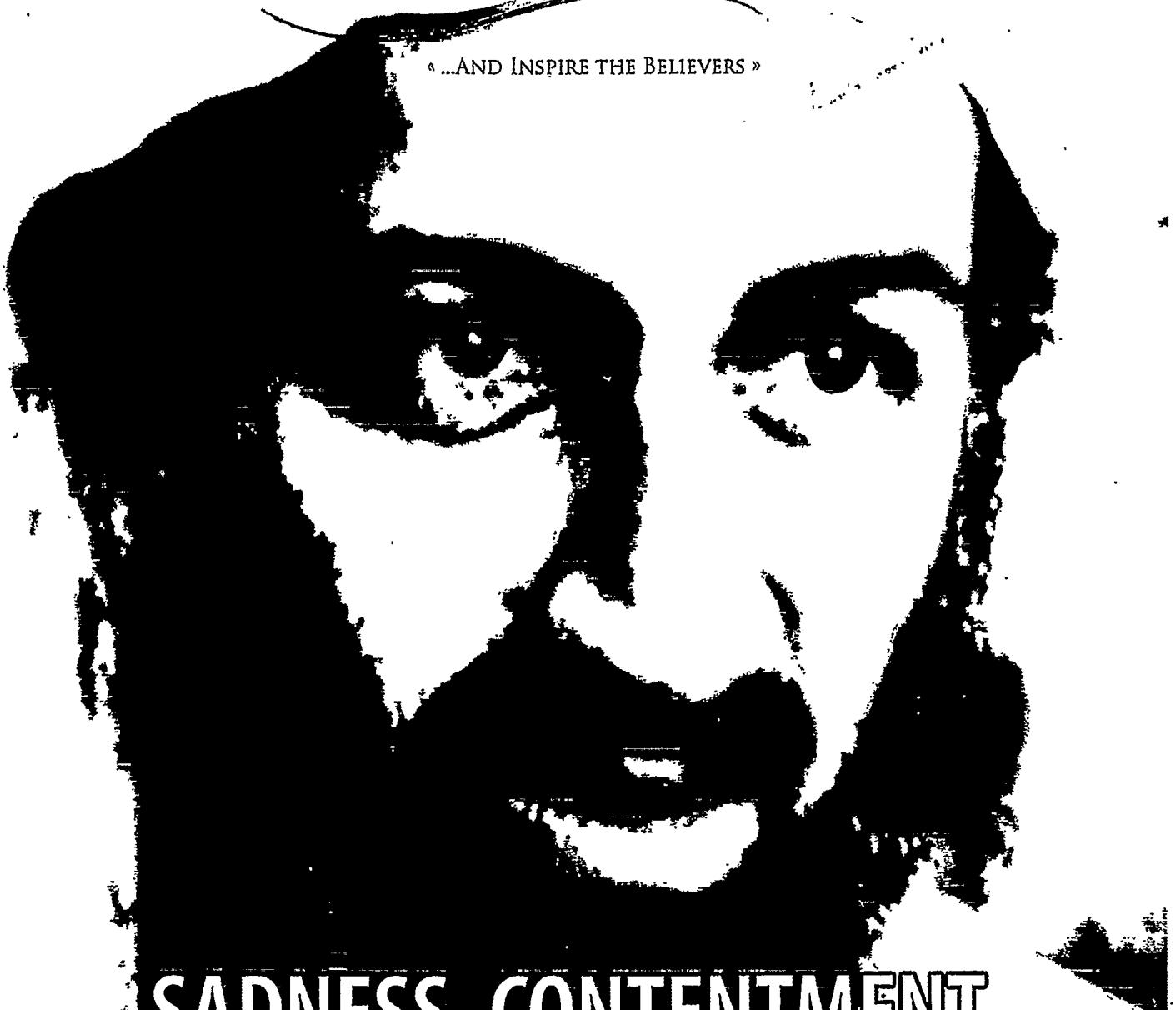
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SUMMER 1432 | 2011 | ISSUE 6



INSPIRE

« ...AND INSPIRE THE BELIEVERS »



SADNESS, CONTENTMENT & ASPIRATION

■ How did the mujahidin react to the martyrdom of Shaykh Usama? What does it mean for the future?

Exclusive: Shuhada' Special | Dr. Khateer: Making Acetone Peroxide



MAIN STORY

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SADNESS, CONTENTMENT & ASPIRATION

Samir Khan

With the martyrdom of Shaykh
Usama, the al Qaeda Organization
will only strengthen.



LETTER FROM THE EDITOR

We apologize for the delay in the publication of the magazine. Things have been quite hectic over here. The country is falling apart and our brothers are busy picking up the pieces. It's like walking into an orchard of ripe fruit that is falling off the branches and all what you have to do is walk through it with a basket over your head. The work of the mujahidin is growing in bounds. While the different parties are bickering, the mujahidin are busy laying the foundations for the coming of the rule of shari'ah. For us down here, these are interesting moments we are living through. The battles in the southern parts of Yemen have led to the complete routing of the army forces and the clearing of the land from the filth of the corrupt Yemeni government. But there is a price for everything. During these great battles we have lost some of our dear brothers; brothers from the first generation, the ones who were with us from day one. You will read about some of these martyrs in this issue.

Last but not least, while we lament the loss of a great leader, we also congratulate our Muslim nation for the martyrdom of Shaykh Usama. He has waited for this moment for over thirty years. He lived a life of piety, gave up a comfortable life at an early age to join the mujahidin in the mountains of Afghanistan, spent his wealth in the path of Allah, founded an organization that would lead the jihad of today, and sat over the planning and execution of the greatest special operation of all time: the raids of Washington and New York. It was only befitting for such a life to end with martyrdom:

Now Shaykh Ayman carries the banner. He has been at the forefront of Islamic work and now will lead the organization he helped found. We ask Allah to assist Shaykh Ayman in this great task.

Yahya Ibrahim

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THE MARTYRDOM OF SHAYKH USAMA

All praise be to the One who said: *{And if you are slain or die in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass}* [3: 157] May the peace and blessings be upon His Messenger ﷺ, who said: *"I wish that I could be killed in the Path of Allah, then be raised again, then be killed, then be rasied again, and then be killed."* And peace be upon his family and companions who spread the truth in their justice, and guarded the religion with their lives, and spilt their blood for its supremacy. *{But they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in}* [3: 146] And peace be upon all those who followed their path, fighting jihad and showing patience like them until the Day of Recompense.

On a historical day in the history of the magnificent ummah, in a situation not newfound for its heroes and chivalrous men in its blessed past, and upon a prepared and paved way trekked by the best men in history, the Shaykh, the mujahid, the Commander, the ascetic, the *muhâjir*, Abu Abdullah Usama bin Muhammad bin Ladin, may Allah have mercy on him, in a situation of truth, proving his words with actions, his claim with evidence, was killed, joining the caravan of the awed ummah, whose caravans have left one after another, joined by great leaders, loyal soldiers, and noble knights who all refused to pay a cheap price for this religion, refusing to hand over its leadership and be humiliated by those over whom Allah has written humiliation and wretchedness from those who have earned His wrath and the misguided.

He confronted them, his weapons against theirs with his, and his strength against theirs, and he accepted the challenge of those who came out with their fancy equipment, machinery, weapons, aircrafts and troops, all haughty and pompous. His determination did not weaken in front of them, nor was he sapped of strength. Rather, he stood and confronted them face to face like a firm mountain, and continued to engage them in a fierce battle, the likes of which he was already accustomed to a thousand others in its likes, after which he excused himself and fulfilled the trust, receiving bullets of treachery and infidelity, submitting his soul to its Creator, reciting:

*Whoever submits his noble soul to his Lord * to repel their falsehood, how can he be blamed?*

...to end his enlightened life, a good news for the honor which he was seeking for many years, traveling across earth in its search. He received it, sending the glad tidings when he faced it: Indeed it is martyrdom in the sake of Allah.

{And no one will be granted such goodness except those who exercise patience and self-restraint; none but persons of the greatest good fortune} [41: 35]

The echoes of his words still ring across the horizons: "The happy ones are those whom Allah has chosen as a martyr." And his thinking was not one of the unable!

*Whoever fights in wars and thinks * he will not be harmed, has thought himself unable.*

Congratulations, O' ummah of the martyrdom of its righteous son, Usama! After a life filled with striving and effort, determination and patience, inspiring and waging jihad, generosity and nobility, emigration and travel, sincerity and excellent stances, wisdom and tact, the worldly years of the Shaykh of jihad in this time has come to an end; so that his blood, his words, his stances and his final end become a spirit which will travel through the flesh of the coming generations of our Islamic ummah, one after another, learning from him that glory is not built from mere wishful thinking and hopes, that leadership is not about status and medals, that creed and principles are not mere rants and raves chanted by the tongue, that the religion is not defended and aided in one's spare time, deeds and speech, but rather that the path to honor, in this life and the next, is ready for those who wish to pay the price and bear its pains, that leadership in religion is not gained except by patience and certainty, and that a Muslim's capital investment is truthfulness, sincerity, purity and intention.

Even if America has been able to kill Usama, this is not an embarrassment or shame. Do chivalrous men and heroes die in situations other than battles?

Everything has an appointed term, but can the Americans, through their media and their agents, their machinery and armies, their intelligence and their various agencies, kill off what Shaykh Usama lived for and was killed for? Far be it! Far be it! Shaykh Usama did not build this organization to die with his death.

«Their intention is to extinguish Allah's light (by blowing) with their mouths: but Allah will complete (the revelation of) His light, even though the disbelievers may detest (it). It is He who has sent His Messenger with guidance and the religion of truth, that he may proclaim it over all religion, even though the pagans may detest (it)» [61: 8-9].

This verse will never cease to be an arrow, piercing the necks of these deaf and dumb who have no intellect. The religion of Allah, from which is jihad, will always remain to be, its creed carried by those with pure hearts, striving to be revived by those with pure hands, and seeking to be made supreme by bands of truthful men, unharmed by those who oppose them or abandon them until the Promise of Allah comes to be.

Usama bin Laden was not a prophet sent for the twentieth century. Rather, he was a Muslim man from this noble Muslim ummah who took the Book firmly with strength and sold this life for the next, striving as it deserves. This is how we reckon him. So Allah elevated his status as much as he elevated Islam, gave him glory as much as he strove to glorify Islam, and terrified the nations of infidelity as much as he did not fear others except his Lord.

«And honor belongs to Allah, His Messenger and the believers, but the hypocrites know not»

Al Qaeda Organization
1432 H

HEAR THE WORLD

LONDON

If you look at the movements that are inspired by him [Shaykh Usama], you look at the Taliban, you look at al-Shabab in Somalia, you look at Lashkar-e-Taiba - the group involved in the attack on Mumbai a few years ago; these groups will carry on. They've got their grievances; it doesn't matter that he's there because he's had no hands on role; and then you look at how it splintered. The real influence sort of now comes from groups like al Qaeda in the Arabian Peninsula, you've got a lot of people who speak good English. Adam Gadahn, Samir Khan, Anwar al-Awlaki of course, these people have taken on al Qaeda's ideology a stage further. So you have a whole new generation, the post 9-11 generation. That doesn't mean that his death isn't important from the symbolic point of view, but he'll be regarded as a martyr. And that may spur people on in that sense.

[Adam Gadahn, on al-Jazeera's Inside Story]

It took the Americans eleven years to kill Usama, but for us it's easy; we will take our revenge in less than a few months. [Umer Khalid, Pakistan Taliban]
[From an al-Jazeera Exclusive]

We need the truth. They are lecturing us about transparency saying you have to be transparent. Okay where is the American transparency about the death of the most wanted man? [Abdel Bari Atwan, on al-Jazeera]

What should we worry about most? Would it be Afghanistan would it be Iraq, would it be Pakistan, would it be Yemen, would it be Somalia? The answer to that question is all of those, I'm afraid. For me this is one struggle, it's got many different aspects to it. One is the security aspect, but the other is the narrative, the ideology, the people like Bin Laden represent because my fear is that the narrative has a far broader support than those engaged into extremism would suggest. [Tony Blair, on CNN's Anderson Cooper 360]

I don't think the fact that he's now dead automatically makes us a lot safer. That's my point. My other complaint is that it costs too much. It costs 10 years, invading two or three countries, killing a lot of people, five thousand plus American live cost a trillion dollars... to go after one guy? We're supposed to now feel a lot safer? [...] I think we are in greater danger by killing more innocent Muslims around the world because there's a lot of collateral damage we've been participating in since the early nineties. All through the nineties bombing Iraq, and that was one of the excuses for 9/11. So I would say the less we do of that, the less danger we've in

[Ron Paul, on CNN's Anderson Cooper 360]

News



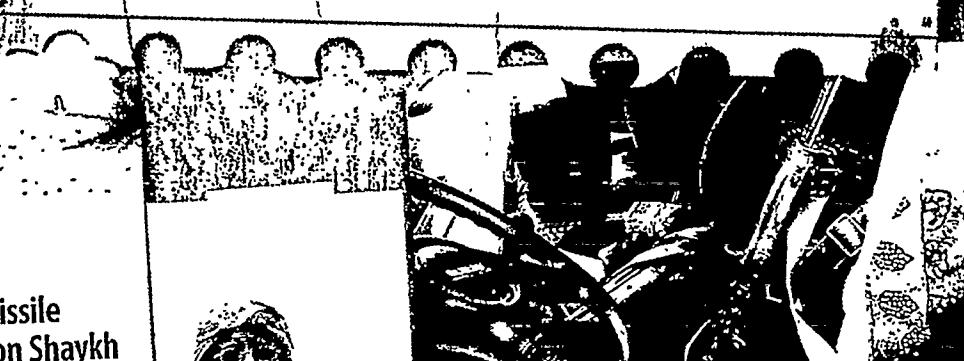
The mujahid Shaykh in Indonesia, Abu Bakr Bashir, was sentenced to fifteen years imprisonment based on terrorism-related charges. May Allah release him. We ask our brothers there to punish the Indonesian Government with swift terror for giving in to international pressure.



After the martyrdom of Shaykh Usama, the al Qaeda central leadership selected Shaykh Ayman al-Zawahiri, may Allah preserve him, as the new Amir. America is aware that with his invaluable experience and impressive wisdom, the mujahidin will continue to fight and lay down their lives for the truth until there remains none to be worshiped except Allah, The Exalted.



In Shabwa, the US sent nearly a dozen missile strikes from a few unmanned drones upon Shaykh Anwar al-Awlaki. As a result, two mujahidin were martyred. But by the grace of Allah, they all missed Shaykh Anwar and he left the area without a scratch. The fact that the drones were unable to pinpoint his location nor follow him the rest of the way is a sign from Allah that He protects His believing slaves. In reference to the attempted assassination, the Shaykh jokingly said, "It looks as if someone was a bit angry with us this evening."



The masses in Abyan have come to the aid of the mujahidin and together, they took on the capital of Zinjibar. They obliterated the apostate army, took millions of dollars from them, and were able to obtain enormous heaps of ghanimah - everything from tanks, hummers, anti-aircraft weaponry, armored vehicles, and all sorts of heavy and light weapons.

INSPIRE REACTIONS

government & media responses



"The al Qaeda leadership hasn't been this excited since Sept. 10, 2001."

In the fifth issue of Inspire magazine, a slick Web-based publication, heavy on photographs and graphics that, unusually for a jihadist organ, is written in colloquial English, Awlaki hit back at CNN on Tuesday.

In an essay titled "The Tsunami of Change," Awlaki makes the uncontroversial point that the regimes based on fear are ending in the Arab world because of the revolutions and protests from Egypt to Bahrain. But he goes on to assert that, contrary to commentators such as CNN's Fareed Zakaria, who has said "the Arab revolts of 2011 represent a total repudiation of al Qaeda's founding ideology," rather the world should "know very well that the opposite is the case."

[CNN]

It is a slick, graphics-heavy, irreverent publication aimed at young Muslims attracted to the extremist cause; the latest issue includes an invitation to readers to e-mail questions to Mr. Awlaki and a two-page primer on how to use an AK automatic rifle.

Mr. Khan himself contributed to Inspire an appeal to Egyptians not to stop after overthrowing Mr. Mubarak but to impose religious rule.

"The question now comes: what do you do if your government decides not to rule by Shariah?" he asks, referring to Islamic law. "Who does your loyalty go to? The state or Allah?" [...]

[The New York Times]

President Obama's advisers give him credit for energizing the Arab revolts and saving the Libyan rebels. For al Qaeda's leadership, this is all a gift from Allah. Al Qaeda central's views are detailed in the latest issue of their English-language propaganda magazine Inspire, which features a special section on "The

Revolution." [...]

Al Qaeda has always recognized that the greatest obstacles to jihadist progress in the Middle East were what they call the "apostate regimes," the generally pro-Western kings and authoritarian rulers who have kept a lid on violent extremists like al Qaeda and other groups. As these regimes totter and fall, the conditions are being created for the kind of radical change the Islamists have been working towards for decades. [...]

Overall, al Qaeda sees a positive prognosis for regional jihadism. "It is our opinion that the revolutions that are shaking the thrones of dictators are good for the Muslims, good for the [mujahideen] and bad for the imperialists of the West and their henchmen in the Muslim world," Mr. Ibrahim writes. "We are very optimistic and have great expectations of what is to come." The al Qaeda leadership hasn't been this excited since Sept. 10, 2001.

[The Washington Times]

In a new article in the fifth issue of Al-Qaeda in the Arabian Peninsula (AQAP)'s English-language magazine, Inspire, posted March 29, 2011 on jihadist forums, American-born Yemeni cleric Anwar Al-Awlaki celebrated the fall of Tunisian and Egyptian leaders Mubarak and Ben 'Ali, and expressed optimism regarding the future of the jihadist movement. In the long run, he claimed, unrest in the Arab world will enable the jihad movement to flourish, for several reasons. First, the toppling of the rulers of Tunisia and Egypt has broken the barrier of fear among the Arab masses, and has demonstrated that it is possible to bring down regimes. Second, the new regimes in the Arab world will not be as oppressive as the old ones against jihad operatives and supporters; thus, the latter will be able to operate relatively freely. Third, the spread of the unrest to

Yemen and Libya – and especially the possibility that uprisings will break out in the Gulf countries, primarily Saudi Arabia – will open up new opportunities for jihad.

[Memri]

The United States faces "an unprecedented range of threats," he said, mentioning the attempted air cargo bombings last October to thwarted plots to detonate bombs at a Portland Christmas tree lighting ceremony and along Washington, D.C., subway lines.

Much of that threat comes from individual radicalization fueled by the Internet. Al-Qaida affiliates in Yemen and Somalia aggressively target Westerners for recruitment. Among the examples is Inspire magazine, published by al-Qaida in the Arabian Peninsula. Each issue includes suggestions for "open source jihad" and step-by-step instructions for attacks.

"I know you can't take every site down," Wolf told Mueller. "But that magazine is out there and it ought to be taken down."

[Investigative Project]

The fifth issue of Inspire, which is thought to be produced by the al-Qaida affiliate, Al-Qaida in the Arabian Peninsula, is slickly produced with colour graphics, pages of selected quotes from western analysts and several pages of illustrated instruction on how to strip and clean an AK47 rifle.

"It is our opinion that the revolutions that are shaking the thrones of dictators are good for the Muslims, good for the mujahideen and bad for the imperialists of the west and their henchmen in the Muslim world," reads an opening editorial.

[The Guardian]

INSPIRE RESPONSES

■ ■ ■ responding to inquiries

E-MAILED QUESTION:

As-Salâm `Alaykum,

I want to know how do the mujahidin view the events in Bahrain? Do they support the Shi'a Bahrani calls for more freedoms?

Shukran,
Jameel

nized militaries.

Anyone can revisit the events of the Shi'a uprisings in Makkah in the 70's to see just what a frail yet extremely dangerous Shi'a minority can do. This uprising was directly connected to Iran and its Shi'a scholars. One can only imagine what a well-organized, state-backed, advanced Shi'a *Râfidha* authority can do. Interestingly, even the *tawâghît* in the Arabian Peninsula have recognized this threat and are calling on America to help them. This is partly why America has taken such a strong stand against Iran as their interests lay open.

E-MAILED ANSWER:

Wa `Alaykum as-Salâm,

We do not support the Shi'a in Bahrain nor do we believe that they are entirely innocent from Iran. Indeed Iran has made statements of condemnation against the *tawâghît* of Bahrain and Saudi, in support of the Bahraini protesters. This means that Iran's interests are conflicted with when they see the Shi'a's demands unmet. Furthermore, Iran has never condemned Yemen's or Syria's presidents, for example, for taking physical action against the Sunni protesters; this is because the Sunni uprisings are not only less important in their eyes than the Shi'a uprising, but that the Shi'a protests open a potential door for Iran to have greater influence and/or special relationships with more Shi'a's in a Sunni-majority region.

With a fledging Iranian Shi'a support in Northern Yemen, East of Saudi Arabia, Lebanon, Iraq and now Bahrain, this will only signal disaster for the *ahl as-sunnah* in the region. This is not an attempt on our part to cause 'sectarian divisions' for no reason. Rather we are spelling the reality of the situation on the ground. The Houthi's have a direct connection to Iran as do Hezbollah in Lebanon as do the governing Iraqi Shi'a leaders and gangs (like the Mehdi Army). One similar trait amongst them is that they all have their own orga-

to a mere cultural adoption. There was never a voice (until now) stating that the *niqâb* is "un-Islamic".

Those who argue on the side of the *hijâb* usually use the *ahâdîth* concerning the covering of everything except the hands and face; these *ahâdîth* are known to be demoted to the level of *da`if* (weak). As for the side of *niqâb*, there is actually no disagreement that the wives of the Prophet ﷺ covered their faces; the debate is what was practiced by the women after them (i.e., is the *niqâb* likewise applicable to those other than the Prophet's ﷺ wives?).

E-MAILED QUESTION:

As-Salâm `Alaykum,

There is a lot of talk recently about the banning of *niqâb* in Europe and we're finding some of our Imam's defending this decision of the *tawâghît* arguing that the *niqâb* is neither a *fâ'id* nor sunnah, thus making it completely invalid in Islam. How do we respond to such?

Ibrahim

E-MAILED ANSWER:

Wa `Alaykum as-Salâm,

It is unfortunate to see some Imam's backing the racist decisions of the *tawâghît* against our sisters using unsubstantiated claims, as we shall demonstrate. This is another subject by itself and its ruling is clear to those who know about supporting the enemy *kuffâr* against the Muslims in word and opinion.

It is true that the issue of *niqâb* has been a long-time debated topic, but there has always been some fundamental agreements between the two dissenting parties. This includes that the *niqâb* is an Islamic practice as opposed

Sometimes there is also misinterpretation in *ahâdîth* due to erroneous translation. For example, in the *ahâdîth* found in *Şâfiîh al-Bukhari* concerning the women who tore off their *murûts* (a piece of cloth) to cover their heads, one will find in some translations the word faces; this is incorrect as the word faces is nowhere to be found in the original Arabic text.

Shaykh Nasiruddin al-Albani's research on this topic concluded that the *niqâb* is not *wâjib* but sunnah. However, it is widely agreed upon that wearing the *niqâb* is more rewarding than the headscarf as it covers more and is an emulation of the *ummâhât al-mu'minîn* (the mothers of the believers).

There are plenty of scholarly works on this subject and we urge the student of knowledge to research both sides of the argument before coming to an educated judgment.

E-MAILED QUESTION:

Salâm,

There are many Western analysts - such as Fareed Zakaria - asserting that the protesters want jobs, better living conditions, justice etc. and not a global Caliphate. They thus conclude that

al Qaeda is irrelevant to the Muslim masses. What do you have to say?

Khalid

E-MAILED ANSWER: [REDACTED]

Wa 'Alaykum as-Salām,

It is true that the protesters want jobs, better living conditions, justice in all spheres of life and the likes, as any normal person living under tyrannical rule would yearn for such. The analysts' misapprehension is in what the shari'ah offers and what the people want. Everything that the protesters want is available in the shari'ah - from freedom to a dependable economy. Due to ignorance and misperceptions about the shari'ah - such that it merely focuses on capital punishments and deterrents - these analysts are unable to see where the people meet and where the shari'ah meets.

Further, the protesters have never protested against the shari'ah nor have shown displeasure with it. That's because they know the shari'ah is Islam and to reject shari'ah is to reject their own religion.

Those who argue that the protests hurt al Qaeda are quick to forget that the protesters have their eyes on Palestine just as we have our eyes on Palestine. Does America have its eye on liberating Palestine from the Jewish occupation? Far from it. The call of the protesters for democracy are in actuality calls for basic rights and freedoms that the shari'ah provides; it doesn't have much to do with democracy per say. Now that they have eliminated the ruling tyrannical parties, the obstacles have become less for the pavement to the path of shari'ah. All in all, our shared interests are much greater and momentous than America's supposed claims that the protests help them.

Send your questions to

Shaykh Khalid

- We will hold an exclusive video interview with the Shaykh where he will answer your questions
- See the contact page for details on sending an e-mail to al-Malahem



It's ready. Just needs your first step.

The following is a COME TO JIHAD ad production. It seeks to inspire the believers to leave their homes and join the global jihad effort.

AWLAKI-4764

THE JIHADI EXPERIENCES

CONDITIONS FOR THE RESISTANCE TO USE INDIVIDUAL JIHAD

ABU MUS'AB AL-SURI

AMONG THE THINGS that impose this operational method as a strategic choice, are the conditions of imbalance of power between the Resistance and the grand aggressor alliance of *kuffār*, apostates and hypocrites, and from this:

1. The failure of the operational methods of the secret, hierarchical organizations, in light of the international security campaign and the international and regional [counter-terrorism] co-ordination, which we have referred to above. Furthermore, the need for an operational method, which makes it impossible for those security agencies to abort the Resistance cells by arresting [some of] their members, based on [information extracted through] torture and interrogation [of other members].

2. Inability of the secret organizations to incorporate all of the Islamic ummah's youth who want to perform the duty of jihad and Resistance by contributing with some kind of activity, without being required to commit themselves to membership responsibilities of a centralized organization.

3. The presence of the enemy over a wide area, the increased diversity of his

goals, and his presence in many spots, makes it harder for battle-fronts to emerge, and it also makes it harder to establish centralized organizations.

4. Decline of the idea of the Open Fronts and confronting the enemy from permanent positions, as a result of the enemy's use of the strategy of decisive air attacks with devastating rocket bombardments and air strikes, directed by satellites which control the ground; they even see what is beneath the ground, with the help of advanced technology. This is a matter of fact, which must be recognized, and upon which the planning for confrontation must be made based.

The general principles for the theory of individual jihadi action in the Resistance Call from a practical perspective are:

a. Spreading the culture of the Resistance and transforming it into an organized strategic phenomenon, and not merely a collection of responses.

b. Spreading the ideology of the Resistance, its program, its legal and political bases, and its operational theories, so that they are available for the Islamic ummah's youth who strongly wish to participate in the jihad and Resistance.

c. Directing the Resistance fighters to areas of operation suitable for the Individual Terrorism jihad.

d. Directing the Resistance fighters to the most important targets which they must target in Resistance operations and jihad of small units.

e. Spreading the legal, political, military and other sciences and knowledge that the mujahidun need in order to carry out Resistance operations, without this being in a direct way that leads to a series of arrests in the networks, as happened in the centralized organizations.

f. Instructing the youth in the armed operational method, in building the cells of the Resistance units as a 'system of action' (*nizām al-'amal*) and not as a 'secret organization for action' (*tandhim lil-'amal*), as we will explain later in this section, and in the section devoted to the theories on 'security, organization, training and preparation...'.

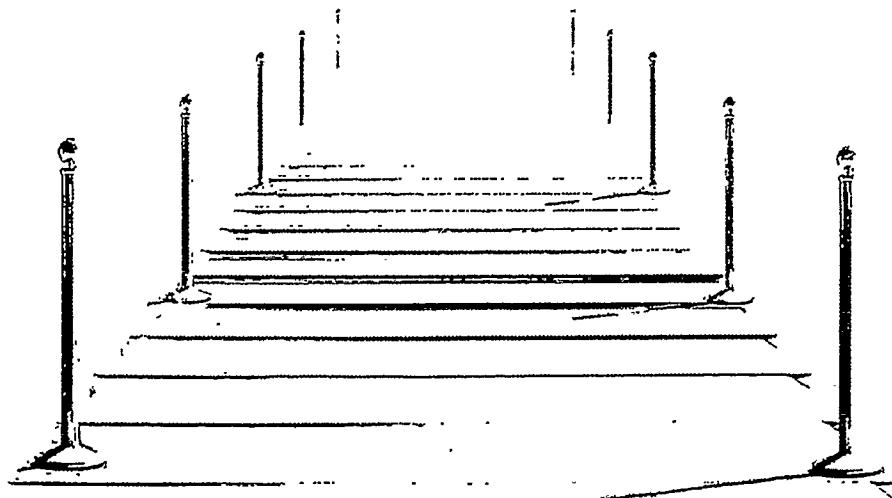
g. Coordinating a method in which all efforts are joined, in order to combine their result in a mechanism which confuses the enemy, exhausts him and heightens the spirit of the Islamic Nation so that it joins the Resistance phenomenon. □

SPECIAL

EXCLUSIVE

"In the name of whom Muhammad's soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed."

- Prophet Muhammad ﷺ



ABU ALI AL-HARITHI: THE VETERAN LION

Muhammad

*Rushing to Paradise was your daily job,
as soon as the morning Sun awoken you.*

*You complained about the taste in your throat,
it lacking life without the greeting of martyrdom.*



He, may Allah have mercy upon him, was a unique commander in the army of Aden-Abyan. He had the spirit of a lion. In the face of the enemies of Allah, his presence was that of a storm. Among his mujahidin brothers, it was always a cheerful day. His vast knowledge and experience of guerilla warfare tactics, first aid, and security matters quickly made him valuable. His humbleness coupled with a sense of humor made him greatly loved by those around him. Due to the responsibilities given to him, he was always busy working for the establishment of shari'ah against the will of the apostates.

He was Abu Ali al-Harithi. He came from Shabwa, an area where the mountains and deserts carve a man's honor.

Abu Ali al-Harithi couldn't sleep or rest when he saw the American army rolling into Iraq. So he packed his bag

and went to Syria and from there was smuggled into Iraq. His bravery was exemplary and he became a role model and encouragement for his brothers in the battlefield. He had interest in weapons and whenever the medium and heavy weapons of the brothers needed service, it was Abu Ali who would do the job.

Abu Ali was sent back to Yemen by the leadership of the mujahidin in Iraq to carry on operations in Yemen. He was arrested in Yemen and spent a few years in jail. He was firm with his guards and steadfast in his rejection of cooperation with investigators. He was very kind with his brothers and would stand up for them which led him to

suffer greatly under the hands of his guards where he was severely beaten and tortured.

Abu Ali would wrestle with his brothers in jail and they say that up to his release he was unbeaten. Abu Hurairah al-Sana'i - the military commander of al Qaeda in the Arabian Peninsula - said, "I heard of his wrestling skills and joked with the brothers and told them: 'He is just a walking barrel' and that 'if you just knew how to handle him, you would easily defeat him!'" On hearing this Abu Ali thought that finally there would be someone who could defeat him. So he avoided wrestling with Abu Hurairah for a long time until one day

he took him out to the desert where no one could see and challenged the brother to a wrestling match. Abu Hurairah said, "Within less than 10 seconds, I was lying on the ground defeated."

Another story Abu Hurairah mentioned about Abu Ali is that he did not allow him to participate in any military operations because he was needed in his area. Abu Ali was very persistent in asking for permission to fight and was very upset whenever his requests were being turned down. One day he was sent to Marib and arrived there when a military convoy was attacking the house of brother Aaidh al-Shabwani. Because it was a sudden attack and was an emergency situation that did not demand permission for participation in the fight, Abu Ali took advantage of the situation and rushed into battle where he fought very hard and single handedly played an important role in the defeat of the convoy. Abu Hurairah said, "When he met me after battle he was laughing and saying that even though you wouldn't have wanted it and it was against your wishes, I did join the

battle and got a chance to fight." The enemy's soldiers seek excuses to avoid fighting while the mujahidin are looking for excuses to join the fight.

Abu Ali had a very soft heart. Sometimes he would be talking to you about a situation where a brother suffered and went through difficulties and suddenly he would start crying. He was very merciful towards his brothers and his generosity was without bounds. When he would receive guests, you could feel how happy he would be and when his guest would leave you could feel his sorrow. Sometimes brothers would see tears rolling down his cheeks when they were leaving his house.

Abu Ali was actually so brave that there were occasions where his

brothers would have to restrain him and hold him back against his will. He had no fear of the enemy and eagerly wanted to die in the path of Allah.

He got what he desired. While fighting in Abyan, his vehicle was struck by a missile from an American drone. Nothing remained from him except small pieces of flesh scattered around. That was the death Abu Ali waited for.

May Allah have mercy on you and raise your status in Paradise, Abu Ali!



AMMAR AL-WA'ILI: A FIRM WILL

Ibrahim



AMMAR AL-WA'ILI STARTED out on the path of jihad very early on in his life. His father was a leader of the mujahidin in Yemen who was appointed by Shaykh Usama to open a training camp in the area of Saada. This was where the young boy spent his early years. He traveled to Afghanistan as a young boy and spent years fighting and training with his brothers.

Ammar grew up around weapons and was considered by his brothers to be the best in using and maintaining weapons. In the battlefield he was a lion. He had no fear of death. He would work the weapon he was entrusted with until you would feel that the hardened steel of the grenade

launcher, mortar, or anti-aircraft machine gun was crying for help. He was given the responsibility of weakening the enemy in the area surrounding Zinjibar as a preparation for the storming of the city. He would pound the enemy with mortars, shower them with machine gun fire, and slam them with RPGs, going out in four or five operations per day. Ammar was an army on his own. He singlehandedly broke apart the defenses of the government's army and prepared the city for attack. He was active, persistent, courageous and kept a very good temper under the worst of circumstances.

In the front line, Ammar was shot by a bullet that grazed his throat. The

brothers asked him to rest until his injury healed, but he refused. He was losing his voice and his wound was becoming infected and it could be seen that it was getting worse. The brothers told him that he must rest and seek medical assistance but he refused. A few days later while firing artillery shells on an advancing army column coming out of Aden in the direction of Zinjibar, an American drone fired a missile at him killing him along with his companion Abu Jafar al-Adeni.

Ammar died young. But in the few years he lived, he has done what others would do in decades.

May Allah have mercy on Ammar and forgive him and join him with the martyrs. □

FAWAZ AL-MA'RIBI: KNOW THIS MAN

Samir Khan

He was Hassan al-Aqili. Harsh against the *kuffār* and apostates, humble with his brothers. The role model of toughness, robustness, fearlessness and bravery. A man who never looked back in the face of bullets and tank shells. A knight of the desert. A feared assassin. A one man army. A great risk taker. A marked sniper. An embodiment of Umar and Khalid, may Allah be pleased with them. Intelligent and swift off of his feet. A man with a gaze as dangerous as a lion's. A backbone for the mujahidin leadership. A man in preference of sacrifice over sitting. His determination was made of iron and steel. Words can't do justice to the man behind Fawaz al-Ma'rabi.

How can we forget his lines of poetry:

*March forth in the path of Allah,
For the people of 'aqidah,
Raise the banner of tawhid,
In every valley.*

He grew up in the harsh desert environment of Marib. After Amir Abu Basir, may Allah preserve him, and his brothers broke out of prison from Sana'a in 2006, Fawaz soon joined the caravan of jihad and quickly became a trustworthy transporter.

He wasn't just a transporter. He was a passionate fighter. He was known for traveling with heavy ammunition, even by himself. In no time, the apostate Yemeni army feared him, adding him to their honorable wanted list. Fawaz laughed at their wanted list like a lionhearted soldier. It meant nothing to him but evidence that he has come closer to Allah, 'Azza wa Jall. The

apostates attacked and destroyed his house, even though nobody was home. Little did they know that Fawaz lived in jihad, never in a house - even though he was married with three adorable children.

Around his brothers, he was like anyone else. He was normal, humorous, brilliant and kindhearted. Respect for him went as far as the mountains in height. He was constantly busy, moving across the entire country nearly every day, giving support to the religion of Allah. He never isolated himself from his brothers; he loved serving them, pleasing them, and conversing with them. He took great interest in them and by Allah, it showed. Those who barely knew him and got to meet him, fell in love with him. His presence was awe-inspiring.





He was a person who loved reciting the *kitâb* of Allah. He would also never go a day without praying two *raka'ât* in the morning. I still remember that day when I was traveling with him and asked him a question. I noticed he didn't respond and looked at him to see if he was paying attention. Instead, I found him in prayer. He was praying while driving! I was astonished and praised Allah that such men existed in the ranks of the mujahidin. Afterwards, upon finishing, he apologized to me for not answering; I stopped him and said that there was no need to apologize. This was one of those small deeds that he would do on a consistent bases; what an excellent example!

There were many times where we would play, joke and wrestle with each other. He was not just a friend but also like an older brother. He was a poet and loved to sing jihadi *anashîd*. Sometimes when sitting with the brothers, he would do a mock interview with me due to my background of being an American. He would ask me comical questions in a serious manner such as, "How do you laugh in English?" and, "Why are so many American's as fat as whales?" He would make me laugh and laugh and he too would laugh. I then asked him,

"Why do you ask me such peculiar questions Fawaz?" He said, "I swear by Allah, when you laugh, it brings me happiness. Allah is my witness that I love you for His sake." I almost wanted to cry. He was so sincere and loving to his brothers.

I remember one time when I sat in the backseat of a pickup truck while he was resting in the passenger side. I just looked at him for a long time and thought about the amount of *ajr* (reward) he was getting. I quickly became jealous and told my companion sitting next to me how I wished to have *ajr* similar to this man. It was because he was not only fighting the enemies of Allah constantly and transporting ordinary mujahidin to operations and safe houses, but he was also transporting the leaders of jihad, and the people who have remarkably important responsibilities. None of these important people would have ever been able to fulfill their duties for the jihad if it were not for Fawaz transporting them to their destinations. In other words, he was like a gear that kept the entire movement rolling and alive. And although we have many mujahidin that do work similar to his, an all-around person like Fawaz can never be replaced.

When it came to his driving skills, there was no match. No other mujahid driver came close to Fawaz. He was able to drive any vehicle at an exceptional speed with great balance in any environment and weather condition. His sharp eyes were an unbelievable blessing from Allah. Many of the mujahidin have attested to this. He was able to reach maximum speeds at night with the headlights turned off and be able to make turns without a problem, even though the person sitting next to him couldn't see a thing ahead of him. He was even able to do this when there was no moonlight, being absolute darkness.

When he would chill with the mujahidin, they would always challenge him to a foot race. It was because he was known to be one of the fastest, if not the fastest man in AQAP. In one of the races, I saw a brother who got quite a good head start on Fawaz. He's also known to be one of the fastest. Out of the blue, Fawaz flew passed him like an eagle. Everyone was in disbelief.

There was a time when I was thinking about what kind of image to use for the front cover of the fourth issue of the Inspire Magazine. I couldn't think of anything related to the main subject until I looked at Fawaz's face. He had



the eyes of a lion. The ferocious look in his eyes conveyed everything that the mujahidin were. And just to make sure that I saw the same thing as everyone else, I asked everyone around me if that's what they saw in his eyes. Everyone agreed. When I told him of the idea, he laughed and complied. He wanted to do whatever he could to help the cause of the *da'wah* and jihad. I was very grateful for that.

Allah blessed him with numerous military operations; and in the battle for Abyan, he was always at the forefront. Not only was he driving brothers to the frontline, but he himself took part in the most important operations that the mujahidin ever took part in. He was present in the battle of Ma'rib, the battle of Lawdar and the battle of Zinjibar just to name a few. One could write a book about the dozens of operations he took part in within these battles.

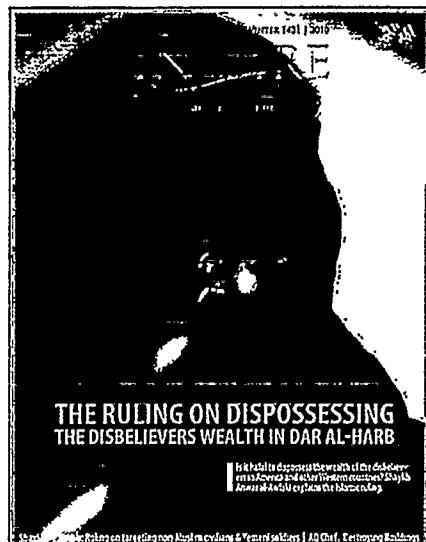
A brother once told me that he had awoken to the sound of tank shells. He rushed out immediately with other brothers and jumped into a vehicle. They drove until they successfully communicated with the mujahidin by radio. They drove to them and when he exited the vehicle, he saw the walking *shahid*, Fawaz al-Ma'ribi. He walked towards him in excitement, hugged and kissed him. He noticed his hand was bleeding and wrapped up;

Fawaz was injured in battle but it didn't bother him in the slightest. He said, "Follow me. Look at what we got!" He grabbed his hand and they rushed to

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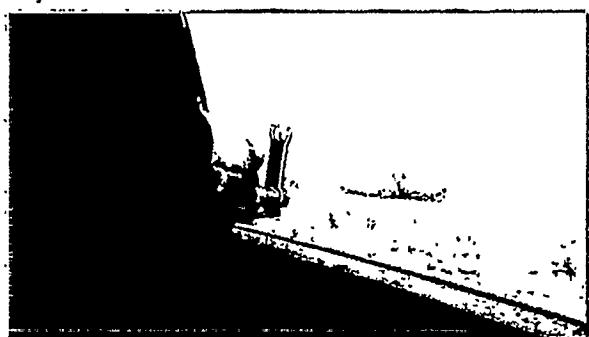
the edge of a large sand dune. There he saw a brand new armored vehicle that was heavily armed; it was now with the brothers. He was always in high spirits about the successes of the mujahidin and the *ghanimah* that Allah blesses them with. He was the Amir of this operation and it was a successful one. The brother told me, "It was a pleasure to stand next to such a man who took me as his close friend."

There was a time when he drove in the desert of Marib and came across a tribal checkpoint. It's rare to see these. He was cautious and patient. He asked the men there what it was all about. They said there were some tribal problems. They asked him who he was. Without any hesitation, this brave



The image of Fawaz taken for the fourth issue of Inspire for Shaykh Anwar's *fatwa*.

mujahid who feared none told them his real name. They all looked at him with big eyes. They couldn't believe that one of the most wanted men in Yemen was right in front of them, openly revealing his identity, showing no fear.



(From top to bottom) The mujahidin grab an armored vehicle belonging to the apostates after a clash. Fawaz is the third one from the right on the bottom wearing the black scarf. Abu Hashim al-Sana'i is the second one to left without a scarf. Afterwards, Fawaz shows the cameraman inside the vehicle. Below that shows Fawaz at an operation where he snipes out an apostate manning a checkpoint using just a kalashnikov. Finally, Fawaz is shown after shooting a bird's head off with a rifle; a testimony to the sharp eyes of this lion.



It turned out that this entire tribe loved him and highly respected him because of the reputation he earned throughout Yemen as being rough and brave for the sake of Allah. They invited him for lunch and he accepted, even though they were total strangers to him. There they expressed to him how much they admired him and the brothers of al Qaeda in the Arabian Peninsula. He thanked them, gave them *da'wah* to jihad and returned to his vehicle to get back to his jihadi work.

While in Zinjibar, the American's targeted him with their drone strike as he was driving. Their missile damaged the vehicle, leaving Fawaz and his brothers injured. They were taken to a safe house, fixed up and within hours they rushed out with their weapons to help strengthen Allah's religion.

The story of his martyrdom was nothing short of incredible. If I could, I'd relate it to the entire world so that they can testify to the truth of *Lâ ilâha illallâh*.

He and six other brothers were about to do an operation on a large checkpoint near Aden. He was the Amir. Before the operation, Fawaz

slept. Upon awaking he said, "I swear by Allah: my beloved brothers! I just witnessed a dream of *jannah*!" All of the brothers around him were surprised. He then looked at his brothers strangely, as if he needed glasses. He then said, "I am going to be martyred," as if coming to the realization that death was looming. All of the brothers looked at each other. They couldn't lose such an important person! He was so great in their eyes and hearts. "It'll be okay," said one of the brothers.

The operation began. The mujahidin ravaged the checkpoint in no time, killing everyone except one soldier. He ran somewhere and hid himself. He was a sniper. As Fawaz went to look for him as a lion looks for its prey, the sniper shot him in the neck. The bullet entered from the side of his neck and came out the back. He let out a laugh and collapsed to the earth. The brothers quickly rushed to the apostate. Then one of them took out a knife and severed his head.

Never in the history of the jihad in Yemen has anyone had so much respect that his brothers would - in revenge for him - sever the head

of the enemy, especially in such an immediate fashion. In fact this is the second time in the history of the modern jihad in the Arabian Peninsula where the enemy was beheaded in revenge for killing a brother; the first instance was in revenge for Shaykh Yusuf bin Saleh al-'Uyayri, may Allah have mercy upon him.

So look my dear brothers! This is how much the mujahidin loved Fawaz; the enemy of Allah that killed him deserved punishment in this world and we ask Allah that he receives a greater one in the next.

The brothers then quickly rushed to Fawaz's lifeless body and saw him smiling. They fell to the ground weeping, kissing his forehead. They thanked Allah for blessing the mujahidin with such a heavy-duty pillar. Thirty apostates were eliminated in this operation and large sums of money and *ghanimah* were seized by the brothers.

Men soar to great levels in Allah's eyes for their qualities of action as opposed to inaction. So why do you continue to rush to your homes and not to the palaces of Paradise? □

"So why do you continue to rush to your homes and not to the palaces of Paradise?"

ALI SALEH: AN INFLUENCE TO OUR HEARTS

Abu Khalid

How often is it when one feels down he goes up because of one man? When you think your day is bad, his smile brightens your universe? When you have nothing to say, he will make you laugh till tears of enjoyment flow? How many companions exist as such in this temporary world? He was the brother that filled the gap of silence with happiness. Turned a frowning face into a gleaming light. Didn't allow sadness to be his companion. He was the influence to our hearts, Ali Saleh Farhan, may Allah have mercy upon him.

From the tribe of al-Jalal, Ali grew up to become one of the major helping hands to the people of paradise. He was looked up to and highly trustworthy. He was hard working, respected, a *dâ'i* to *at-Tâ'ifah al-Mansirah* (The Victorious Group) and greatly loved by all those around him.

His unique quality was to constantly make his brother's smile and laugh. If a problem broke out, Ali Saleh would always find something intensely amusing to say to soothe the hearts. There was nothing that he hated more than feelings of tension. Even in the

most exceptional of situations, one would find him say or do something that would make everyone laugh.

One time we were a large group at one of the *ansâr*'s house. It was just after *Isha* prayers. We were all sitting in one room, doing our own thing when all of a sudden we felt an explosion that rocked the house like an earthquake. Everyone looked up in panic, thinking that the roof would collapse. Simultaneously, by his Bedouin natural reflexes, he swiftly took out his *jambia* (Yemeni dagger) and raised it above his head, screaming out his own name: "Abu Alil!" And he just paused in that position for a few seconds.

Suddenly everyone – who was in complete terror and panic – looked at him and then fell into hysterical laughter. All of us then rushed out of the house to hide at a nearby base. We came to find out that the American's bombed a car using an unmanned drone. What they thought was that they were targeting one of the mujahidin but instead ended up killing the son of the Shaykh of the al-Jalal tribe. Afterwards when the



He was the brother that filled the gap of silence with happiness. Turned a frowning face into a gleaming light.



Amir made the call to return, I went in the car that Ali Saleh was driving. While transporting us, I found him singing *nashid's* at the top of his lungs and cracking jokes with the brothers. We joked with him that he was going to fight the American missile with his *jambia*.

So even in the most difficult and extraordinary of times, one would find a smile on his face. That's because he never feared death and was always ready to greet it with a smile.

His light side was full of gleam and bliss. People wouldn't get bored around him. One time he tried showing off his poor English with the American brother, Samir Khan, while sitting with him. He grabbed a bottle that read 'KETCHUP'. So he pointed at it, tried to spell it out before reading aloud, "SHUTUP." Samir fell in hysterical laughter all the while Ali Saleh was happy to see his brother laugh.

With the enemies of Allah, he was known to be from the harshest and bravest in military operations, he was

always playing a major part.

There was a time when the brothers attacked the apostates and took large sums of *ghanimah* from them. As they were speeding in the desert, the apostates chased them with a military helicopter. They fired missiles and opened fire on the brothers from a very close distance. Ali Saleh grabbed a PK and unloaded on them. Soon thereafter, the rest of the mujahidin followed by shooting at the helicopter with their light weapons. The helicopter returned to base. The brothers later found out that they killed one and injured one in the helicopter. None of the brothers were injured despite the severity of the attack from the helicopter.

In the last moments of his life, Ali Saleh was hit in the chest by a sniper's bullet while fighting in Abyan. He fell to the ground, repeating *Lâ ilâha illallâh*. The brothers rushed to his body and took him away. In the car, he kept repeating the *kalimah shahâda'* while a Shaykh was overlooking

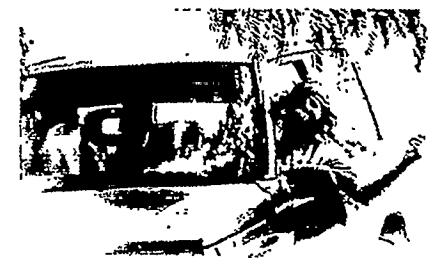
him. Then out of the blue, he said to everyone, "I swear by Allah my brothers! *Jannah* is *haqq*!"

Then he laughed and left this world.

Those around him made *takbir* repeatedly, wept and kissed his forehead.

When his body was returned to Marib two days later, his brother heard the news. He was in complete shock. When he came to see Ali Saleh's beautiful smile and fresh blood, he became happy and said to those around him, "When I heard the news, I was full of sadness. But as I see his face now, I am extremely happy for him."

Ali had a heart attached to the condition of his brothers. He filled the air with serenity and joy. He left this temporary *dunyâ* not only fighting the enemies of Allah, but also touching the hearts of the *awliyâ* (helpers) of Allah. Ali Saleh, may Allah have mercy upon him, was a presence that influenced the hearts of those around him, even in his death. □



ABU HATIM: SINCERITY OF A HERO

The fragrance of *jannah* overwhelmed my thoughts when I met him for the first time. Indeed, now the breezes of the gardens are in his favor, peacefully brushing against his free wings.

A man dedicated to the religion of Allah; pious, devout, optimistic, a lover of the *kitāb* of Allah, and intimately involved in asking Allah for *shahāda*.

He was Abū Ḥatīm (Sāmi al-Dalī) from Ḥebrāh, Sana'a. He attended a college in Sana'a to study and within the first few days, he left it. His face full of *īmān* said to me, "How do I answer Allah regarding sitting with women?" His parents wanted him to fulfill the education curriculum, but Allah chose for him to fulfill his trust of *Lā ilāha illallāh*. The people of *dunyā* said to

him, 'You have your whole life ahead of you! Why throw it away?' He left them honorably, walking out in silence, placing his trust in his Lord.

No sooner than that, he started searching for a way to make a living for himself. Simultaneously, he wanted to join the caravan of jihad after hearing about the successes of the mujahidin lions in Somalia, Iraq and Afghanistan. He searched to find the way, and Allah opened it for him and his friends. He left Sana'a to become a brick in the wall of the army of Aden-Abyan. He became one of the early knights that answered the call of jihad from Shaykh Abu Basir, may Allah preserve him, at a youthful age of eighteen.

After some time, he went through the jihadi training camps, a place where men's faith are molded into iron and steel. He was immediately recognized for his intelligence, and quick learning skills. He was then selected to take part in his first operation against the *murtadīn*.

He arrived along with his brothers at the place of ambush at night. They set themselves up and pointed their weapons at the road. They remembered Allah and waited patiently. After a long time passed, they realized that the enemy changed his route. The brothers returned back to base. When Abū Ḥatīm told me this event, we laughed together. It was the *qādī* of Allah that he didn't see fighting. But because of his sharp skills and intelligence, I was sure that he was going to see fighting in the near future.

Abu al-Qa'qa





Abu Hatim and the mujahidin attack an apostate army base as seen left. Pictured right is Abu Hatim after completing a successful operation in Abyan against a checkpoint manned by the apostate Yemeni army. They killed all the soldiers and left the checkpoint aflame.

I remember what the first days were like when I met him. I was brand new. I was taken into a large tent and met approximately ten brothers. They were all happy, smiling and laughing. Abu Hatim was amongst them. For some reason, I noticed him more than I noticed anyone else. He appeared young, quiet and shy, but when called upon, he had the voice of a confident commander.

When the Amir of the camp assigned me to him, I was very pleased. When Hatim trained me, I realized he was an excellent and thorough coach. He was my first close friend in jihad. Whenever I would meet him, I noticed that neither of us could hold back a big smile. Allah is my witness that I love him for His sake. We spent a lot of time discussing about life in *jannah*, events in and around Yemen, and the Muslims in the West. We shared a small tent in the mountains when it was the time to sleep. Often he would lay there and stare into the stars and repeat to me when raising his arms to the skies, "Oh Qa'qa! *Jannah!* *Jannah!*"

He would say it as if he was in great pain; as if he was in need of something so great that his life depended on it. I would even sometimes notice tears flowing from his eyes as he stared up.

Throughout the training camp, he was a helping hand. Shaykh Abu Basir would work with him closely on small projects and depend on him. Abu Hatim was a hardworking, trustworthy brother. In his spare time, he would either give company to his brothers or tend to his soul with the recitation of Qur'an. He enjoyed laughing with the people of *jannah* in this world; may Allah make him laugh with them in the next.

After the American bombing campaign in Yemen, I went with him to Abyan. We stayed at a house along with many other mujahidin. I would spend time with him in the kitchen as he was a good cook, as well as enjoy conversations with him on the rooftop. We became very close and desired to be martyred together. We even spoke of doing operations in the city.

I once had a dream where we were walking around a large beautiful house that belonged to me. We were very happy with it and as we entered, the dream ended. I later found the interpretation to be that we were planning on doing something together, but it didn't go through. It turned out that our skills required us to be in totally separate fields. This would eventually require us to split.

I was called upon with Hatim to travel a far distance. We thus left immediately and experienced a journey of hardship and patience. In each of those instances, I found Hatim patient, praising Allah and laughing off the difficulty, as if he was brushing off dust from his shoulders.

Before we had split, he said to me, "*In Shā' Allāh, I will see you in Jannah!*" I couldn't believe it. We were going our separate ways for the sake of Islam. My closest companion was leaving me. I hugged him with tears in my eyes because I had a feeling it was my last meeting with him. It turned out to be just that.

"Often he would lay there and stare into the stars and repeat to me when raising his arms to the skies, "Oh Qa'qa! *Jannah!* *Jannah!*" He would say it as if he was in great pain; as if he was in need of something so great that his life depended on it."

Before he would set out in any operation, he would raise his hands to the heavens and beg Allah for *shahada*, crying endlessly.

Nearly a year later, I saw him appearing on one of our video productions entitled; "Rad al-'Udwâ'în" (Repulsion of Aggression). I was exhilarated to see my closest companion defending Islam in the land of *îmân* and *hikmâh*. In the footages that were not shown to the public, the camera captured Hatim as camera-shy. When the brother with the camera would come one way, Hatim would look the other. If he was sitting and the cameraman came by, he would cover his face and look down. This is exactly how I knew him to be. He was sincere and didn't care about gaining name or fame - even if it's with a good intention. He only wanted *shahâda* and to meet Allah with the smell of musk. I wanted to say to him through

the screen; "Hatim, I ask Allah that He accepts you into *al-Firdaws al-'Alâ'*, because you deserve it."

He trekked mountains, walked across hot deserts, and crossed lakes, all for the sake of strengthening *tawâhid* in the land. He was never interested in gaining anything from this world; he was distinctly focused on paradise.

The greatest thing I've learned from just examining Hatim is the importance of one's *niyyah* (intention). Everything you do is multiplied by zero if the *niyyah* is not sincerely for Allah. Imam al-Soosi said: "Sincerity is to lose the vision of sincerity in oneself." Your intention can take you to stations that actions cannot. Hatim was a man that tried to kill the evil

intention since it can be crushed in one way, but sprout out in another with a different color. The fight to fixate your *niyyah* is a lifelong struggle. Glad tidings to the one who dies *shahid* in its purest form! □

Hatim was always involved in the forefront against the apostates. He desired doing a martyrdom operation against the apostates and was granted it. In Hudaydah, he blew himself up killing four apostates, thus ending a life in obedience to Allah, the Exalted.

He will be remembered for the sincerity in his *â'iâ*. Before he would set out in any operation, he would raise his hands to the heavens and beg Allah for *shahada*, crying endlessly. □



ABU HASHIM: PEACE FOR THE CONTENTED

Abu Yasir

Abu Hashim al-Sana'ani. A man of *akhlâq* who was from the household of the Prophet ﷺ. Humorous with his companions on the path of jihad. A memorizer of the *Kitâb* of Allah, a *dâ'i* to the religion of *haqq*; kind-hearted to the believers, and strong against the allies of Shaytan. When I met him for the first time, his face was full of smiles and laughter. He loved accompanying his brothers, making them laugh. He was always interested in finding out more regarding the new brothers that would join the mujahidin. He took interest in their lives. He was either found busy with his brothers or making *dhikr*.

On 'Eid, he led the brothers in happiness, telling them one funny story after another and treating them to beautiful *andshid* that he prepared. He was always found entertaining his brothers the most.

When he joined al Qaeda, he desired

from the start a martyrdom operation against the *Houthî* Shi'a, may Allah curse them for cursing the Prophet's ﷺ favorite companions. When he saw that two other brothers between him were selected for the martyrdom operations, he was distressed. That night, we found him weeping and asking Allah for martyrdom.

His *nashîd*'s against the *Houthiyîn* were featured in our video production entitled, "You are granted victory O *Ahl as-Sunnah*!" His lines went as thus:

I prepared myself stating that I want to, depart to Allah and avenge for His rights

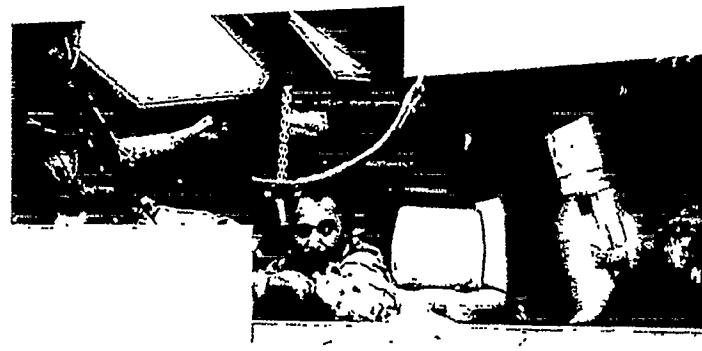
Taking revenge for my religion from the, Houthî who sold their religion for the dollar

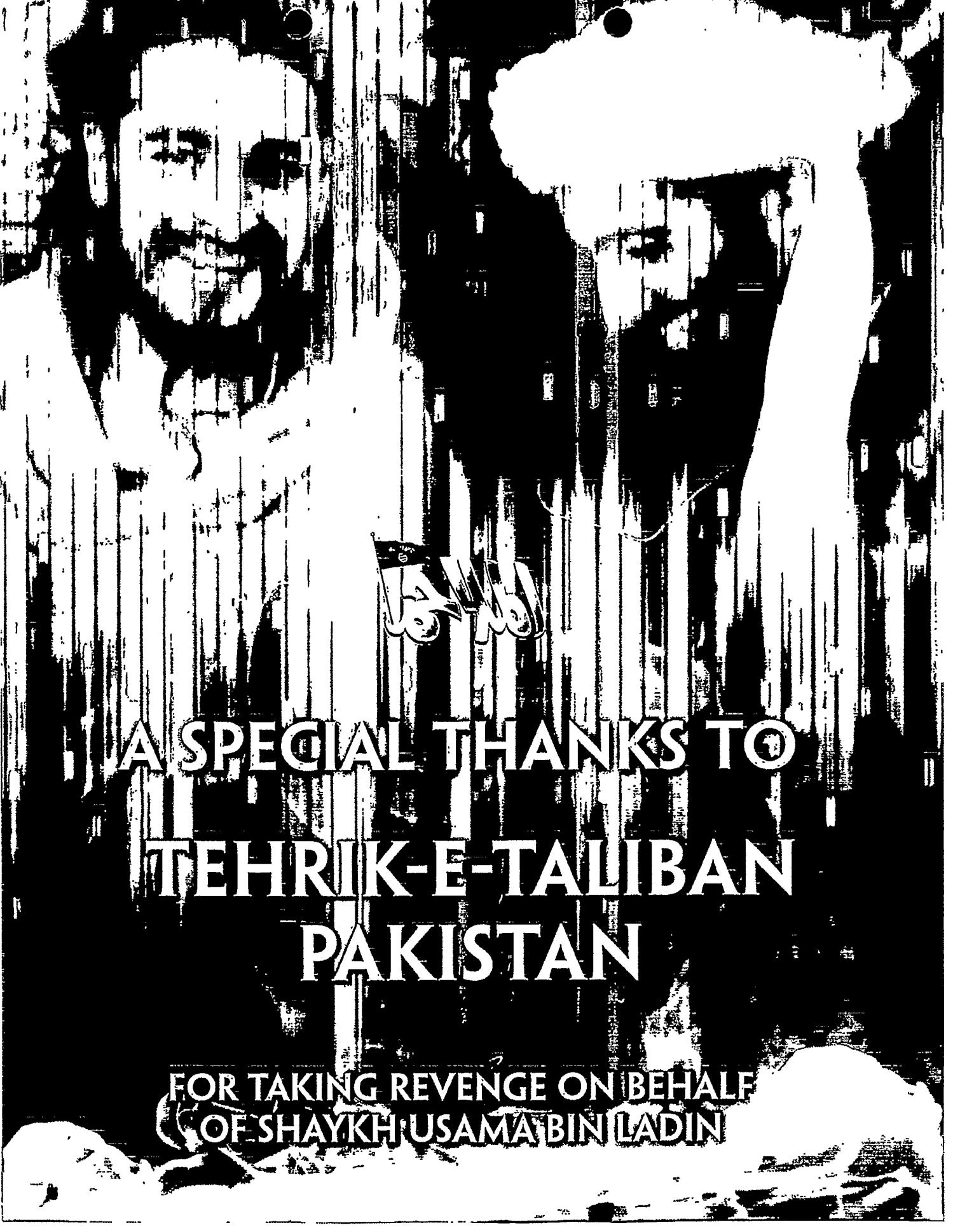
When in Sana'a, he took part in various operations with the brothers. He was an active fighter and quickly became an expert in light and heavy weaponry. When he was posted in Saada, he trained the brothers in weapons.

He would spend a lot of his spare time reading the Qur'an during the day and night. As for his other hobbies, he loved exercising, writing and recording *jihadi anâshid*, wrestling and playing light pranks on his brothers. The brothers loved his presence immensely.

When he was posted to Abyan, he was a ferocious fighter. He took part in many operations and killed many apostates.

The night Fawaz al-Mâribi was killed, Abu Hashim saw a dream of Fawaz telling him that he will be after him in three days. Three days later, Abu Hashim was assigned to fight alongside the brothers in a major operation against a military base. There, he was killed and joined the caravan of martyrs. Abu Hashim left a good impression on the brothers in this world and we ask Allah to accept him amongst the highest in *al-Firdaws al-'Alâ*. □





A SPECIAL THANKS TO
TEHRIK-E-TALIBAN
PAKISTAN

FOR TAKING REVENGE ON BEHALF
OF SHAYKH USAMA BIN LADIN

DID I CHOOSE AL QAEDA?

SHAYKH ABU MUS'AB AL-AWLAKI

- The religion of Ibrahim declares disassociation from the disbelievers
- Because they take into consideration the legitimate and universal ways in accomplishing victory



6- The religion of Ibrahim declares disassociation from the disbelievers:

Al Qaeda is amongst the strongest Islamic groups in relation with declaring its *bar'aah* (disassociation) from the *kuffār*, whether it is an original *kāfir* or an apostate *kāfir*. And how astonishing it is when someone proclaims that man-made laws are *kufir* as well as quoting the *ijmā'* (consensus) of *ahl as-sunnah* which states that these laws are *kufir*, and in spite of this he does not make *bar'aah* from its people regardless of the fact that these man-made laws are clearly found in the constitutions of these regimes to the extent of their availability by its page number? Hence, how do you reject *kufir* but do not reject its people? Perhaps, you claim that the *hujjah* (evidences) have not been established against them. So are establishing the evidences found in the apparent or hidden cases? Shaykh Muhammad ibn Abdul Wahhab, may Allah have mercy upon him, said: "And this is what he said about the hidden cases." And what is the meaning of establishing the evidences? Listen to the words of Shaykh al-Islam in the establishment of evidences; he said, may Allah have mercy upon him, in *al-Rad 'alā al-Muntaqiyin* (p. 99): "The evidence from Allah by which His messengers established is when the capability of obtaining that knowledge

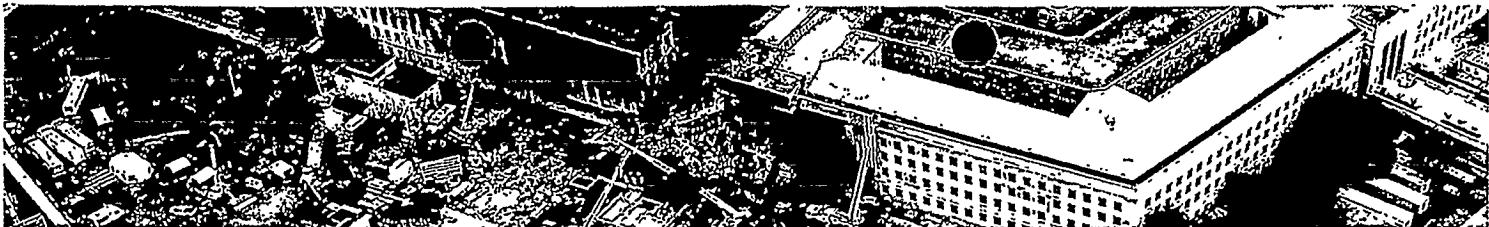
was found (i.e., knowledge of the messengers); it is not from the conditions of establishing the evidence of Allah, the Exalted, that the *Mudawi 'in* (i.e., invitees to Islam) are aware of, rather it is their capability. Accordingly, when the *kuffār* turned away from listening to the Qur'an and from reflecting upon it, that action wasn't preventing the establishment of Allah's evidence against them. Also their turning away from listening to what has been conveyed of the prophets or not reading their history and what has been passed on about them, doesn't prevent the establishment of Allah's evidence against them because the capability is indisputable."

After knowing that, look at the first article of the Kuwaiti law in its civil legislation: "If a legislative article is not found – in their law – then a judge will pass a judgment in accordance with the '*urf* (custom). And if an '*urf* is not found, the judge will strenuously attempt to make a decision while seeking direction from the rulings of Islamic jurisprudence. Nevertheless, the decision is to be in conformity with the reality of the country and its interests." Look to the book, "*Kashf an-Niqāb 'an shari'ah al-Ghāb*" Thus after all of that, will you hesitate in making *takfir* on those who legislate and rule by these laws?

The *millah* of Ibrahim declares '*adāwah* (enmity) and *baghdādā* (hatred) towards the disbelievers, and al Qaeda is exceptionally hostile towards the Jews, Christians and the *munāfiqīn* as opposed to those who consider them as disbelievers but conceal their '*aqidah* on the pretext of their weakness. So it would be said to them: Why do you conceal the renunciation of the *tawāghīt* using this evidence when you are in a stage that is stronger than the Makkah stage in which the Prophet ﷺ called out with his *da'wah* publicly? It is either that you could not bear the tribulation – and that is a weakness – or that you are from those who claim that there are *māṣāliḥ* (benefits to consider) and *māfāṣid* (harms to avoid). If this is the case, then there is no benefit in such *māṣāliḥ* and *māfāṣid* that are contradictory to the *millah* of Ibrahim, which he adopted, peace be upon him. Unavoidably, there has to be a separation between two matters:

a) The thing that has to be called out publicly by all means even if we were in a stage of weakness¹: it is to declare openly the essence of *da'wah* which is to testify to the oneness of Allah and to reject what is worshiped other than Allah such as man-made laws,

1 Any weakness that is stronger than the stage of the three years of secrecy in Makkah.



democracy, taking the *kuffār* as allies, protecting *shirk* and making *barārah* to its people.

b) The thing which has to be dealt with in secret are the meetings and gatherings and what necessitates the demands of secrecy, preparation and individuals and other issues where the situation is similar. Al Qaeda follows the *millah* of Ibrahim in declaring its *barārah* from the *tawâghit*, and it conceals its work in secrecy which the situation requires; and who is happier with the religion of Ibrahim: is it al Qaeda or the ones who knew the *kufr* of the *tawâghit* yet reconciled with them? What is apparent between the people is that they say: "They (*tawâghit*) did not commit *kufr* and are still upon Islam." And when they are with those who are closest to them they say: "These rulers did not show Islam nor concealed *kufr*," meaning they are openly *kuffār* instead of *munâfiqîn*!

Is the *millah* of Ibrahim the attacking of Shaykh Usama bin Ladin or is it the declaration of disavowal from the disbelievers?

Al Qaeda has stated to the *kâfirîn* whether they are original *kuffār* or *murtadîn* that «We have rejected you» [60: 4] whereas many other Islamic groups showed respect to the *murtadîn* or left that in the name of *maṣlîh* and *mafâsid*. Some of them don't even see that these *murtadîn* are in fact apostates; rather they see them as our rulers that have to be obeyed even with the acknowledgement of their alliance with the *mushrikin* which is the most intense form throughout Islamic history. In spite of that, there are some Islamic groups who believe that there are various rulers in a number of regions that rule by the shari'ah. Does ruling by shari'ah include allying with the Jews and Christians? Does it include enforcing the *hadd* (capital punishment) on the weak while excluding

the strong? And harboring man-made laws and fighting the mujahidin and attempting to eliminate any wave that signifies jihad? Or is the issue about concealing the truth away from the eyes of the people? If so, then there is neither power nor might except with Allah.

Al Qaeda declared war against the Jews and Christians and their *murtadîn* agents and made its plan clear to restore the Islamic caliphate which extends from China in the East to Andalusia in the West; indeed beyond that according to capability until the land of the *kuffār* are conquered. So whoever declares such is more deserving to be from the *millah* of Ibrahim than the representative of *Ikhwân al-Muslimîn* in Egypt when he stated to Obama – during his visit to Egypt – that the *Ikhwân al-Muslimîn* will consider the American interests if they are to rule.

There is no apparent enmity like the enmity of al Qaeda towards the *kâfirîn*. Perhaps one might ask: from among the Muslims, are there those who display their enmity other than al Qaeda? We say: yes, but does this manifestation of '*adâwah* and *barârah* from them reach to the levels of '*adâwah* and *barârah* of al Qaeda? The answer is no, and the American enemy testifies that the harshest of those who act hostilely towards them from among the Muslims is al Qaeda. Obama proclaimed that publicly in his last speech to the Muslims in Egypt. What's more is that from all the groups of the Muslims, the *murtadîn* rulers are particularly hostile and fearful of al Qaeda, and the truth is testified by the enemy.

The *millah* of our father Ibrahim, peace be upon him, is to always demonstrate '*adâwah* and *baghdâ'a* towards the *kâfirîn* until they believe in Allah alone. If we look into the *manhaj* of *Ikhwân al-Muslimîn* when they rose to restore the caliphate, we

see that in their program the adoption of jihad was clear and then was abandoned gradually. Additionally if we look into the *manhaj* of those who are called *al-Surûriyyah*, they are from *ahl as-sunnah* who have studied these issues thus before a period of time. The phenomenon of jihad was clear as were the rulings of the *tawâghit* (to them).

Then after the events of September 11th, the views of some of them changed. On the other hand, since al Qaeda began – even up until today, it says to the *kuffār*: «We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone» [60: 4]. We ask Allah to keep us firm on that, and whoever turns away from the path of jihad, Allah says: «If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent» [9: 39].

Therefore, know O Muslim: that bringing about the *millah* of Ibrahim in this age is not achieved except with paying the highest costs, and settling the soul to bear harm – and whoever is not confronted with harm, he will not clinch the *millah* of Ibrahim.

And know that there are some who deny this matter and would conceal the declaration of the *millah* of Ibrahim with the argument that they lack the ability to change. We say to them that there are two matters:

a) Ability to declare.

b) Ability to change (the situation).

If we are able to make the declaration, it becomes obligatory to declare it and we should not connect this issue with our ability to change because this is a form of '*ibâdah* (worship) that is independent from the other as it is clear

from the *millah* of Ibrahim and also from the guidance that Muhammad ﷺ was sent with who declared *barâ'ah* and rejection towards the *kâfirîn* as well as their worship despite his inability to change (the situation) and stated that the ability to change will not come except after that declaration.

Declaration itself has a cost which by all means is paid by those who follow the example of the *millah* of Ibrahim. The case of Sumaya, may Allah be pleased with her, and her husband Yasir and others from among the companions is not far from mentioning.

7- Because they take into consideration the legitimate and universal ways in accomplishing victory:

Indeed achieving victory through driving out the colonizer and apostates and restoring the rule of Allah on earth, and fulfilling the purpose which Allah sent the Qur'an with, as He says: {Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people} [4: 105], to achieve all of that, there has to be taking into consideration the *sunnan al-shar'iyyah* (legitimate ways) and *sunnan al-kûniyyah* (universal ways), just as it is essential to have a *hujjah* with a declaration, and a sword with a spear.

As to their following of the *sunnan al-shar'iyyah*: their jihad was established based on the legitimate knowledge in view of its lawfulness, its magnitude and its stimulation in people's hearts. Consequently, they abided by Allah's commands through hastening to jihad at a time when the callers of despair and transgressors have increased. The Almighty Allah says: {O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little} [9: 38].

That is why we see that judges and

authorized jurists go out for jihad; and you must know that whoever takes the method of jihad as a way by action, he will have knowledge about its rules that are not with a lot of people of knowledge from among those who have not been honored with this path of jihad. I have heard Shaykh Ibn 'Uthayameen, may Allah have mercy on him, mentioning his benefits from Shaykh Usama in some of the scholarly issues in the path of jihad despite the difference between their knowledge in general. I was told by some of the people of knowledge that after Shaykh Usama followed the method of the mujahidin, Allah had opened the door of knowledge and scholarship for him with relation to the rules of jihad; issues that he did not know of even if he had experienced them beforehand.

Therefore, they – by the grace of Allah – are disciplined by the rules of jihad, whether in times of war or peace or when it comes to spoils and safety. Error might occur and it had occurred as we mentioned by some of the *Šâhâba*.

As to their consideration of *sunnan al-kûniyyah*: it is that the rise of the nations and their establishment does not take place except by force and by way of pushing others even to the extent that democratic states were established after wars that nearly destroyed everything.

Know that this *sunnan al-kûniyyah*, which uses force, did not vanish as even the Messenger of Allah ﷺ adopted it; so he established his Islamic state in Madinah along with the armed ones from amongst the *muhâjirîn* and *ansâr*.

As for the method of non-violent groups that keep away from gathering the armed *ansâr*, they use the evidence that it will incite the tyrannical regimes against them which will then jeopardize their earned means to establish their *da'wah* – as they claim! They also avoid *hijrah* to a land or territory or even a mountain where the *ansâr* are and where training for jihad is provided and ensured; they avoid this so that they aren't accused of attempting to

destroy the state of the *tawâghît*! And under the excuse that they don't want to empty the dwellings from those who make *da'wah* – as they claim – that by doing so they contradict the *sunnan al-shar'iyyah* that was in the Makkah stage which was also *sunnan al-kûniyyah*. Look to the book *Idârah al-Tawâhush*, p. 98.

So know, may Allah protect you, that whoever wants victory, if he's limited only to the side of gaining knowledge and *tarbiyah* (soul training), he will not attain it because he contradicted the way of force and repulsion which is *sunnan al-shar'iyyah* as well as being *sunnan al-kûniyyah*.

Also, those who want to establish the Islamic state through the voting booths will not accomplish victory and the reality is a clear evidence for that because that action contradicts the universal way, so be aware.

So why do we leave the prophetic method that is provided for us which is jihad? Perhaps one will say: "We leave it because we are weak." We say: weakness is not a justification to leave the prophetic cure, rather it is necessary to search for the means to strengthen it because it is our tool to prevail; there is no victory in taking other paths. So whoever wants to judge by the *Kitâb* and Sunnah of His Prophet ﷺ as the only sovereign sources of authority, he has to inescapably follow these two instructions: *hujjah* and *tibyân* (exposition) along with the sword and spear; the Qur'an that guides and a sword that supports. The Almighty Allah says: {But sufficient is your Lord as a guide and a helper} [25: 31]. Hence, if we are limited only to the side of gaining knowledge and *tarbiyah*, then we would not be able to establish the shari'ah because we would have contradicted the *sunnan al-kûniyyah* that is also a *sunnan al-shar'iyyah* which is to take up force. However, if we follow the path of jihad without a *hujjah* and *tibyân*, as a result we will be misled into using force in the wrong place. Thus it is essential to pursue the two matters. □

Open Source Jihad

In this section:

Training with the AK (Part 3)

Making Acetone Peroxide

Open Source Jihad

o•pen | 'ōpən| source |sôrs| ji•had |ji'häd|

A resource manual for those who loathe the tyrants; includes bomb making techniques, security measures, guerrilla tactics, weapons training and all other jihād related activities.

- informal A disaster for the repressive imperialistic nations: *The open source jihād is America's worst nightmare.*
- It allows Muslims to train at home instead of risking a dangerous travel abroad: *Look no further, the open source jihād is now at hands reach.*

TRAINING With the AK

abu saleh

Okay, I promise this will be the last one! Today I will be showing you all of the important shooting stances that the mujahidin adopt.

A lot of this is all about imitating what you see in the images. The steps will be explained.

OSJ GUN SCHOOL



Rest it on the shoulder, not too high or low

1. Standing

- Point your gun at the target by resting the butt stock of the rifle on your right shoulder (if you're a righty, of course)
- Lean your back forward slightly.
- Your feet should form a somewhat L-formation but a 45 degree angle. The back foot is sticking out while the front is pointing at the target
- Bend the knees slightly



180-Turn by placing raised knee down & lowered knee up



2. One-knee

- Get on one knee
- Keep back straight

3. Kneeling

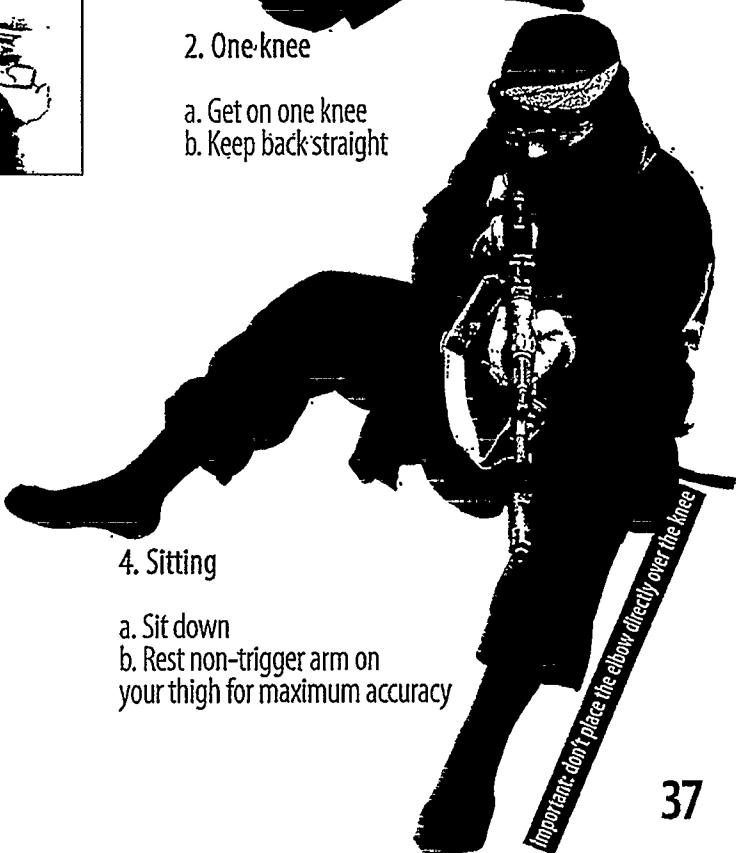
- Sit back and bring the knee forward. Rest either on the ankle or toes



Resting on the ankle provides greater stability than toes

4. Sitting

- Sit down
- Rest non-trigger arm on your thigh for maximum accuracy





5. Stomach lie

- a. Lay flat on your stomach
- b. Either cross your right leg over the left (if you're a righty). OR have both feet lie flat on the inner soles with the toes pointing outward

6. Side shot



6. Side shot

- a. Slide the non-trigger arm across the ground
- b. Cross the right leg over the left
- c. To switch to other side, return to stomach lie position and then turn to the other side, crossing the left leg over the right

This position is ideal when you need to lay low



As a final piece of advice when shooting, always have your cheek placed against the butt stock. Don't let the sound of gunfire scare you into believing that you'll injure your face. Remember that accuracy matters.

So we've reached the conclusion of our training with the AK series. I hope this series benefited you and will help you better in fighting the enemies of Allah.

Next up: the handgun.

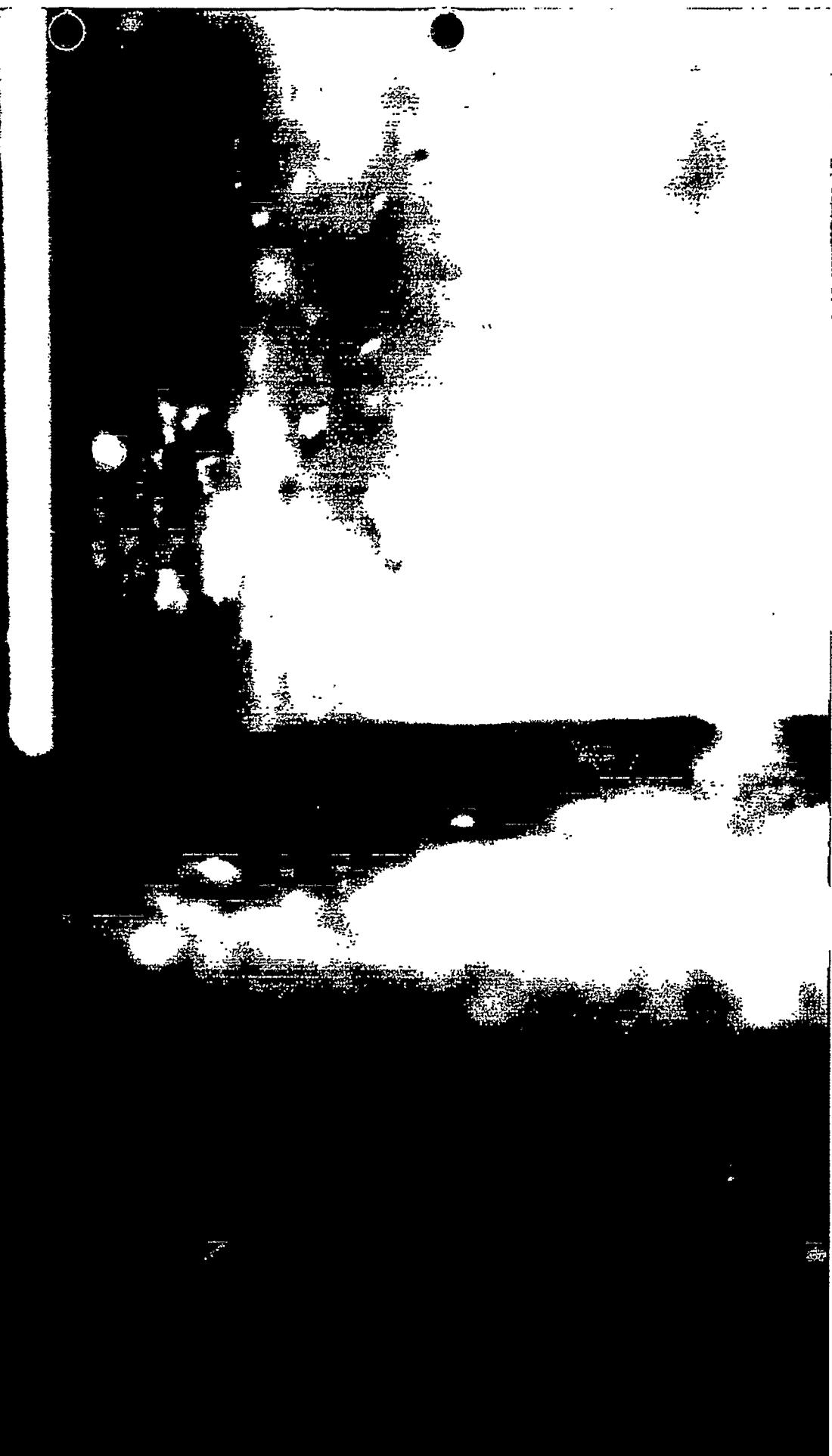
TRAINING
With the
AK

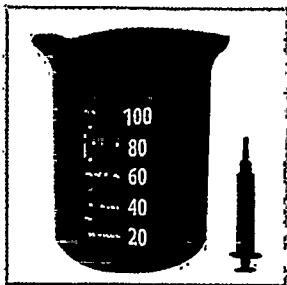


Making

Acetone Peroxide

Dr. Khateer





DISINTEGRATION

Making Acetone Peroxide

INGREDIENTS

- H₂O₂ (hydrogen peroxide)
- acetone
- sulfuric acid or hydrochloric acid

IMPORTANT



The sensitivity of AP is such that making large quantities of it is very risky.

Why Acetone Peroxide?

Acetone Peroxide (AP) is a very popular explosive because it is easy to manufacture and its ingredients are widely available. To make Acetone Peroxide you need H₂O₂, acetone, and sulfuric acid or hydrochloric acid.

What are its advantages?

- Easy to make
- Ingredients widely available

What are its disadvantages?

- Acetone peroxide volatilizes if left at room temperature. Therefore it should be used within a few days of manufacture.
- It's sensitive: AP is sensitive to friction, heat, flame, and impact. Caution should be used when dealing with acetone peroxide.
- Should not be used as a main charge unless there is no other material available.

What are its characteristics?

REMEMBER



If your AP is ready, it should be used within days since delay can lead to poor results.

- White crystals
- Insoluble in water but soluble in acetone.
- Can be detonated by a flame or a drop of sulfuric acid
- Detonation velocity is 3700 - 5200 m/s
- Primary explosive (primary explosives are used for detonating main charges)
- Should be made in small amounts due to its sensitivity.

Palestinian *Istishādīyīn*
Many of the martyrdom bombers in Palestine use acetone peroxide not as the primer but as the main charge for the explosion.



A LITTLE SCIENCE



Hydroponics is the process of growing plants in sand or liquid and adding the nutrients but without using soil.

H ₂ O ₂	Volume
3%	10
6%	20
12%	40

Table 1.0



Acetone is also widely available in hardware stores. In the US for example, it could be found at places such as Home Depot, Sears and Wal-Mart. Acetone is also available at paint shops since it is an important ingredient in many paints.

Where do you find the ingredients?

a. For Hydrogen Peroxide:

Hydrogen peroxide (H₂O₂) has many uses. It is sold over the counter in pharmacies and drug stores as an antiseptic for wounds. This is usually 3% concentration and sometimes comes in 6%. H₂O₂ is also used as a bleach for hair and is thus found in every hair salon and beauty shop. For hair bleach, it comes in any of the following concentrations: 6%, 12% and 18%. H₂O₂ is available in higher concentrations but is more difficult to get. Pure H₂O₂ is very volatile and is explosive. In the pure form it is used as rocket fuel. In concentrations higher than 70%, H₂O₂ may be mixed with organic fuel such as flour or black seed to make an explosive main charge.

Sometimes the concentration percentage would not be listed on the bottle. Instead it would be as volumes. This should not be confused with percentage. So for example if it says that the hydrogen peroxide is 10 volume that doesn't mean it is 10% concentration. The volume refers to the amount of oxygen released from the H₂O₂. For example 1ml of a 3% H₂O₂ concentration would release 10ml of oxygen and thus would be a 10 volume. See Table 1.0.

Other places where H₂O₂ may be found are pool supply shops where it is used as a disinfectant and in hydroponic shops.

b. For Acetone:

Acetone is a clear volatile liquid with a strong odor. Because of its volatility it should be kept in a closed container. Acetone is a strong solvent and is widely used in industry. For example in the US, by volume, acetone is one of the most produced industrial chemicals. It is available over the counter in beauty shops and hardware stores. In beauty shops it is used as a nail polish remover. However, you would need to look at the ingredients list to make sure that it includes acetone because other solvents could be used such as acetates. Therefore if you do not find acetone listed and instead you find an acetate such as N-Butyl Acetate, then you should look elsewhere. If the ingredients list acetone, you would need to make an experiment to test if the nail polish remover is suitable to make acetone peroxide because some of the other ingredients may interfere with the reaction.

c. Others

Sulfuric acid is available in low concentrations in car batteries. You may use new or used battery water but the new has less contaminants in it. To concentrate, boil until $\frac{1}{10}$ of the original volume. You should be left with high concentration sulfuric acid. It is also available as a drain cleaner. Hydrochloric acid may be used as a substitute for sulfuric acid. It is available as a drain cleaner and may be sold under the name muriatic acid.

A LITTLE SCIENCE



Sodium carbonate is called Soda ash and is available at grocery stores. It's used for cleaning. You may substitute it with Sodium bicarbonate which is baking powder.



FIGURE 1.0
All of the parts you will be required to have are shown. What is not shown here is that you can choose to have any kind of dropper for the experiment.

REMEMBER

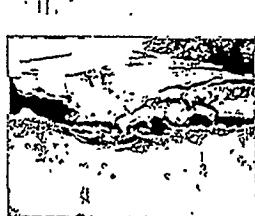


To make sodium carbonate solution, mix sodium carbonate with water as shown in step 7.

IMPORTANT



Make sure to wear your safety gear that includes gloves and goggles. If your hair is long, tie it back. If any of the chemicals get on your hands, make sure to wash it off immediately. After you're done with the experiment, wash the entire area and the items thoroughly.



For extra precaution, keep large chunks of ice in the cold bath so as to maintain the cold temperature.

TABLE 1.1
The rule is to use 6 times as much the quantity of pure acetone with its equivalent pure H_2O_2 .

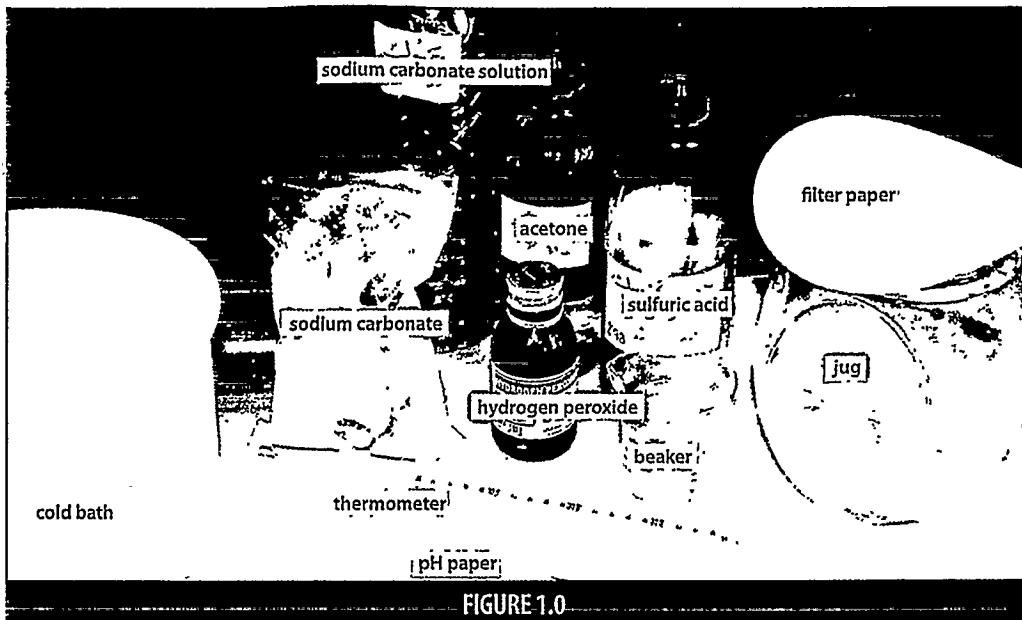


FIGURE 1.0

Preparation:

The rule is to use 6 times as much the quantity of pure acetone with its equivalent pure H_2O_2 . So if you are using 20ml 100% H_2O_2 , you would add to it 120ml 100% acetone. The acid is added to facilitate the reaction.

So for 3% H_2O_2 : Use 50ml H_2O_2 + 9ml acetone + 10-20ml Sulfuric acid. See Table 1.1 below for details.

You will need a glass beaker, ice cold water (cold bath) and a thermometer.

1. Add the needed amount of acetone according to the concentration of the H_2O_2 as seen in Figure 1.1. Refer to Table 1.1 for the method of pouring.
2. Pour H_2O_2 into a beaker.

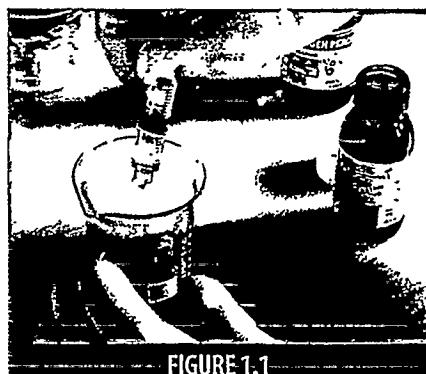


FIGURE 1.1

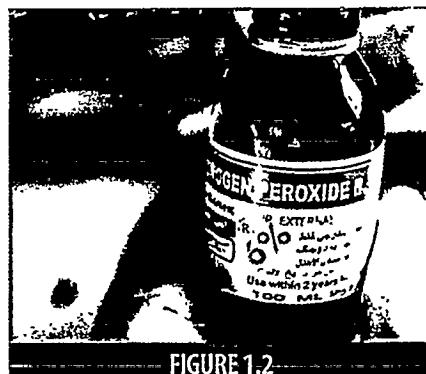


FIGURE 1.2

Ingredients in ml	3% H_2O_2	6% H_2O_2	18% H_2O_2	30% H_2O_2
H_2O_2	50ml	50ml	50ml	50ml
Acetone	9ml	18ml	54ml	90ml
Sulfuric acid*	10-20ml	20ml	20ml	20ml

Table 1.1

*The quantities above are for 98% sulfuric acid. If you are using a weaker concentration, increase the amount of acid. You may also substitute sulfuric acid for hydrochloric acid.

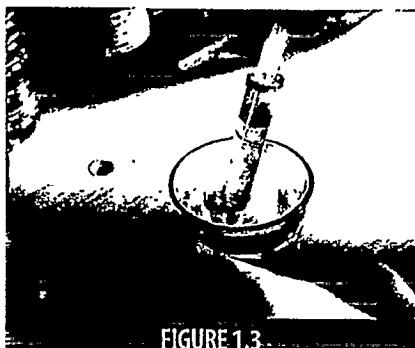


FIGURE 1.3

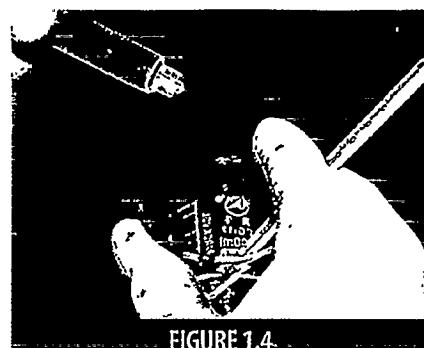


FIGURE 1.4

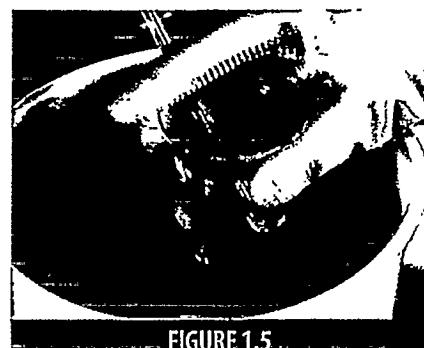


FIGURE 1.5

IMPORTANT



Upon reaching step 4, make sure to repeatedly move the bottom of the beaker in and around the cold water. If you don't do it quick enough, the particles will charge up and fly out.

REMEMBER



In Step 5, it's important to keep the mixture in water for as long as it takes until the white crystals start forming. It's okay to periodically take it out of the cold bath to see if they've formed or not.

A LITTLE SCIENCE



If you experience the charging of the particles, it will not explode the beaker since it's in water and water is what keeps the particles from touching each other, thus causing a detonation.

REMEMBER



When working with the beaker in the cold bath, never keep your eyes off of the thermometer. Remember 40°C is the maximum.

3. Add sulfuric acid drop-by-drop from a dropper. In Figure 1.3, the sulfuric acid is being picked up from a glass and dropped into the beaker in Figure 1.4.
4. During the process of adding the acid, keep the thermometer inside the solution. The entire time, the beaker should remain in the cold bath. The temperature must be kept below 40°C. If the temperature does approach 40°C, move the beaker around in the cold bath until the temperature drops. See figure 1.5. You want to stick to having the solution between 30°C and 40°C.
5. When the white crystals start forming, take it out of the cold bath. See Figure 1.6.

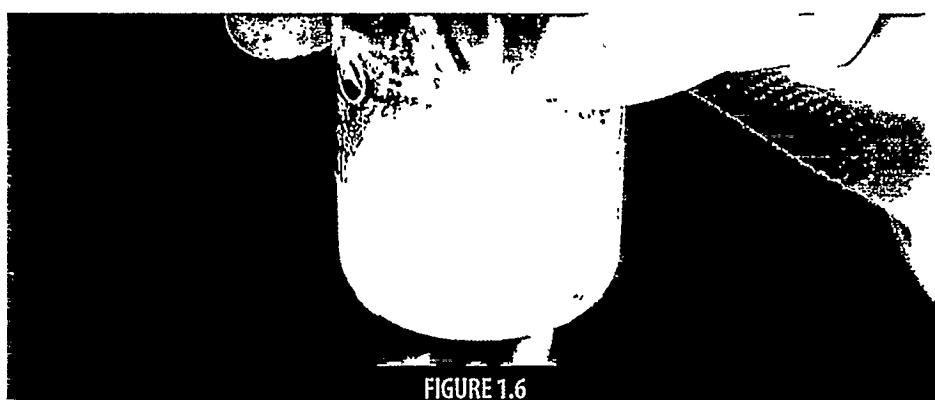
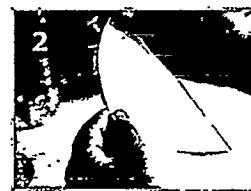
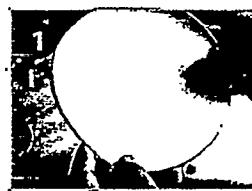


FIGURE 1.6

6. Prepare the filter in a cone shape. Then place it over the jug.



Folding the filter
In this experiment, we used a regular filter. Any large coffee filter would do. To make it useable for the experiment, follow these six easy steps.

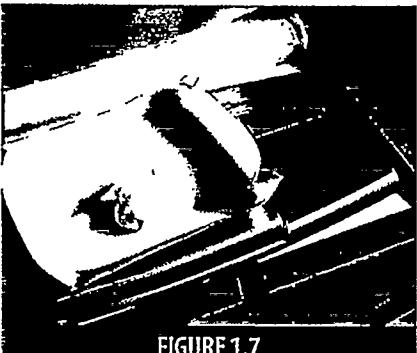


FIGURE 1.7

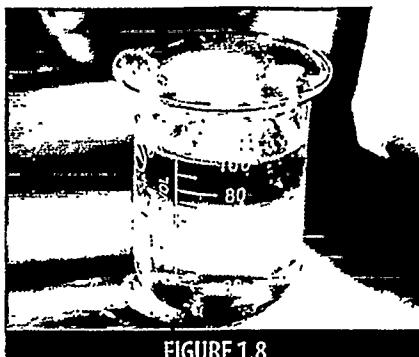


FIGURE 1.8



FIGURE 1.9

FYI

+ In this experiment we used 20ml of H_2O_2 (6% concentrate), 7.2ml of acetone and 10ml of sulfuric acid just for experiment uses. Table 1.1 displays the amounts you will need to pour.

7. Because sulfuric acid detonates acetone peroxide, the acid needs to be removed before the crystals are dried. So here we need to make sodium carbonate solution. To do that, take two grams of sodium carbonate and place it in a plastic bottle. Afterwards, pour 100ml of water and close the bottle tightly. Shake the bottle well for a few seconds. Keep the bottle to the side until we reach step 11.
8. Pour the acetone peroxide onto the coffee filter as seen in Figure 2.0.
9. After pouring the mixture into the filter, drop a pH paper into it.

REMEMBER

If there is no glass funnel then you can place the filter over a glass container as shown in Figure 2.1. Spread the pouring of the mixture slowly so that it does not tear the filter. Same thing when adding the sodium carbonate solution.

FYI

+ Figure 2.0
- We used here 2% sodium carbonate with 98% water; the percentages don't have to be exact.



FIGURE 2.0

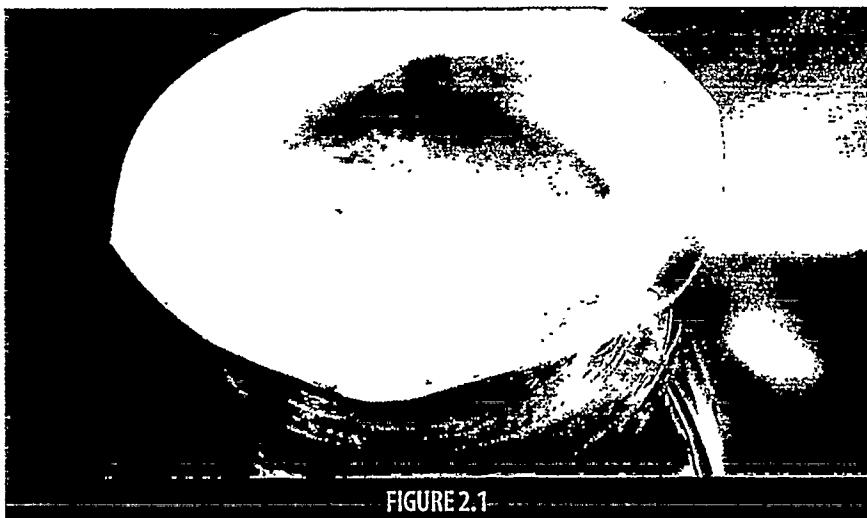
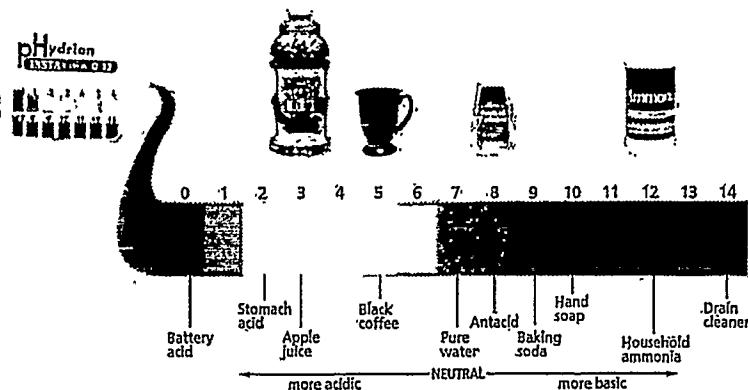


FIGURE 2.1

A LITTLE SCIENCE



Figure 2.2
The pH of a substance can be determined by dipping a strip of pH paper in it and comparing the resulting color to the scale provided.



PROFILE LOOK



When Dr. Khateer was in Afghanistan, he was a student of Abu Khabbab al-Masri, may Allah have mercy upon him.

DR. KHATEER'S ADVICE

- When testing this out for the first time, use the same amounts that we used so that you can get yourself familiarized with it. Afterwards, test out higher concentrations based on Table 1.1.
- You don't have to use a beaker; any glass that has a number scale is fine.
- A glass dropper is better than a plastic one. Always release the chemicals little-by-little when using the dropper. That's because not doing so can cause the chemicals to combust causing a big spill; this is especially true when working with sulfuric acid.
- If you fear an explosion or see smoke or hear sounds while working, immediately drop the beaker into the cold bath. If it doesn't suffice, pour the water inside. This should be done swiftly.
- Depending on which country you reside in, you might need to have a small jug or bucket of hot water (but not near boiling point). That's because if your country has cold weather, this will have an effect on the solution. So for example, you will have the beaker in the cold water and notice that it's not going above 25°C. So you must place it in hot water to allow the temperature to rise.

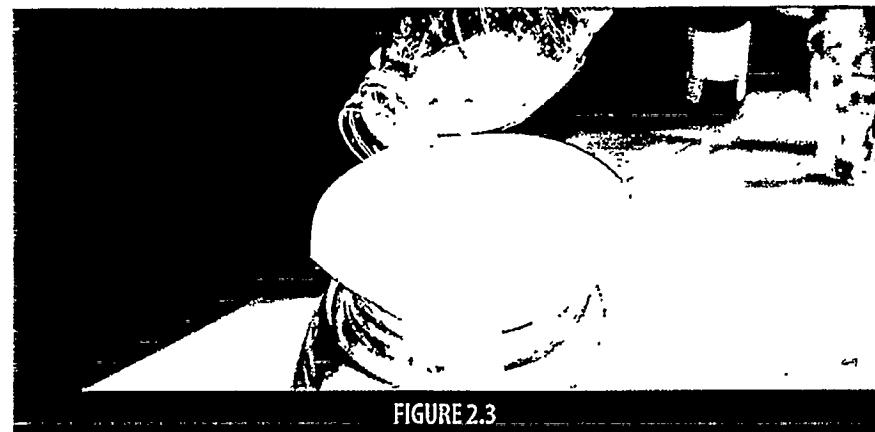


FIGURE 2.3

10. Then add the sodium carbonate solution little by little. When the pH paper turns into a neutral color (between 3-6 in Figure 2.2 on previous page), stop adding the sodium carbonate solution.
11. Collect the acetone peroxide crystals from the filter. In Figure 2.5, the waste is seeping through the filter into the jug.
12. Dry the crystals in sunlight. This completes the experiment.

REMEMBER



When pouring the sodium solution, give the pH paper time to change color. It should go from red to orange.



FIGURE 2.4



FIGURE 2.5



FIGURE 2.6

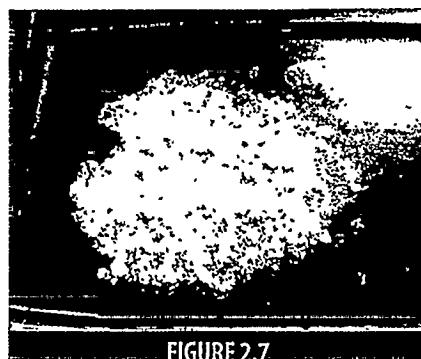


FIGURE 2.7



"This seems like this was a prank to make fun of my name! You know, when you're named Weiner, that happens a lot!"
[Rep. Anthony Weiner]

An angry Weiner head.

The New York Daily Times reported last October that Anthony Weiner said in reference to Shaykh Anwar's videos on YouTube, "There is no reason we should give killers like al-Awlaki access to one of the world's largest bully pulpits so they can inspire more violent acts within our borders, or anywhere else in the world."



SADNESS, CONTENTMENT & ASPIRATION

SAMIR KHAN

*Your martyrdom has shown us,
The correctness of our Rasûl's course.*

*A three time wish of the last Prophet,
Has become your destiny offinal profit.*

*Champions of tawâhid will forever contest,
Until the word of Allah is finally expressed.*

*America will constantly be ailing,
For we have the Lord Who's never failing.*

*Covering His light will squander ones noon,
Like puffing the glow off of a full moon.*

*After Shaykh Usama pledged to Allah,
Are gallants restoring Islam's Peninsula.*

When I was leaving an outing trip with the mujahidin, we came across the news. All of a sudden, the world felt a bit empty. Was it really his time? Did Allah really take the soul of the lion that shook the thrones of the *tawâghît*? It was hard to absorb due to his iconic status of resistance against wrongdoing and American intervention.

The news brought us a mixed sentiment of sadness, contentment and aspiration. Sadness because we lost one of the greatest Islamic revolutionaries - if not, the greatest revolutionary - in modern times. Contentment because we knew that he achieved what Prophet Muhammad ﷺ always yearned for: *shahâda*. Aspiration because we remembered our Prophet's ﷺ guarantee that jihad will resume till Judgment Day. It therefore suggests that the Shaykh's

martyrdom wouldn't in any way, shape or form limit our struggle to manifest the shari'ah in the Muslim lands.

Shaykh Usama, may Allah have mercy upon him, was a revolutionary that destroyed the barrier of fear between the believers and *kuffâr*, showing us that *îmân*, *yaqîn* and *tawakkul* in Allah can destroy the fortresses of *kufr*. He stood up to America's atrocities like no other when the storm brewed above the ummah. A light of hope at a time when the 'ulema feared the thrones of dictators; revitalizing the purest form of *tawâhid* in the chests of the believers, reminding them to never fear the creation.

The impressive courage he showed America made him a star in the heavens such that residents of this planet would be able to see him from where they stood. From the marshes

of Indonesia to the African Sahara, his name was indistinguishable with honor, piety and jihad. His foes would be taken aback by the strength of his religious principles, evoking memories of Salahuddin al-Ayyubi. He established an Islamic movement that would have a long arm of justice all throughout the globe, giving errant governments a piece of what they deserve.

He was truly the hand that swung the sledgehammer of jihad against the enemies of Allah. They feared him like no other personality in history. He swayed and knocked down their financial idol, operational headquarters, military personnel, and established infrastructures. And even in his death, they still feared him as they are afraid of the repercussions of showing his body to the public due to the *da'wah* that his lifeless body might give to the world. He will forever

remain a poison in the bellies of the *kuffār* and a dagger in the side of the *munāfiqīn*.

Shaykh Usama bin Ladin was an exemplar who taught the ummah that victory is in the steadfastness of principles and not always necessarily on the battlefield; a Muslim who leaves to his enemy's side has left a dazzling city for a barren desert. He taught us that our sacrifices are to be sacred and not for the sake of worldly gains; leaving our homes, families, friends, and salaries are to be done to give victory to the greatest one-line declaration ever uttered by any human being: *lā ilāha illallāh*. He taught us that hypocrisy is not only in word but also in deed; for how can we claim to be Muslims and do nothing about our persecuted ummah when the Prophet ﷺ said we are like one body? He taught us that taking the Qur'an as a companion and having unwavering commitment to the sunnah of the Prophet ﷺ will give us the greatest shot of entering Paradise. He taught us that knowledge breeds humility if controlled with a heart dampened in the remembrance of Allah. He taught us that defending the honor of the Prophet ﷺ - no matter what the consequences - is one of the greatest forms of sacrifice. Since jihad will continue until the Day of Reckoning, he taught us that our words and actions should always resemble *at-*

Tā'ifah al-Manṣūrah (The Victorious Group). He taught us these things and many others beside them. These teachings did not die with him, but they lived on. In fact these are the very same teachings of our beloved Prophet ﷺ which Shaykh Usama merely revived. As long as Islam is alive, jihad will so to remain alive.

*The mountains roughness,
testified to his lion soul.*

*The sky's canopy,
bore witness to his vast zeal.*

*The earth's pavement,
attested to his humble steps.*

*The believer's hearts,
confirmed his imān's eruption.*

*Single-handedly,
dismaying America's function.*

We miss him as there has been no other mujahid leader in this century that has had the same fist in the face of immense oppression and injustice. His unwavering principles have spread, lighting the souls of millions across the spectrum.

The event certainly brought contentment along with it. This warrior's goal in life was to die as a *shahid* and Allah granted it to him! We all wanted it to happen for him, and hoped it would occur one day.

Allah protected him from imprisonment and gifted him with what the Prophet ﷺ vigorously desired. He achieved what millions in the Islamic world itch for: meeting Allah with the fragrance of *shahāda*.

This contentment is obscure to the *kuffār* and *munāfiqīn* because the whole concept of the afterlife is nonexistent in their reasoning. The successful ones in this life are those who are resolute on Islam and die in that state whereas the losers are those who determine their life's direction based on their whims and desires. {And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn} [6: 3].

Living in the States never made me think twice about the path I was undertaking although many of the mujahidin leaders were killed such as Abu Layth al-Libi, Abu Khabbab al-Masri, Mullah Dadullah, Abu Mus'ab az-Zarqawi and others. For me and all of those who follow the path correctly, jihad is not for the sake of these commanders and leaders; rather it's for the sake of Allah. I had always hoped that it would be the same for my beloved mujahidin brothers around the world since the death of every mujahid leader is a mere test and trial for the believers; those who

"...leaving our homes, families, friends, and salaries are to be done to give victory to the greatest one-line declaration ever uttered by any human being: *lā ilāha illallāh*."





"His death will only bring them misery and it will be a curse for them until they leave our lands."

remain steadfast will be in delight.

When I witnessed the reactions of the mujahidin brothers around me, I realized it was the first time I'd ever experienced such a colossal event with them. My heart was cooled with what I saw. I was in front of a people who truly waged jihad to make the word of Allah supreme. Their unshakeable 'aqidah said aloud: "If you fought for Shaykh Usama, then know that Shaykh Usama is dead. But if you fought for Allah, then know that He's Ever Living." One couldn't be more proud of what the ummah has produced of the mujahidin lions.

We are determined to continue the fight until each one of us attains *shahâda*. The martyrdom of our Shaykh will never halt us from bursting into the gates of Paradise. The *kuffâr* should realize that Islam is what burns in our souls and not

any personality or object. The legacy of the Shaykh had superbly spread from the mountain paths of Tora Bora throughout the world, landing itself in the hearts and minds of those in every continent. Today, there are thousands of Muslims in the West alone who heeded his message and ache to follow his path of jihad and *shahâda*. He left behind millions of Usama bin Ladin's around the globe. And it really wasn't his legacy per say that he left behind; rather, it was the legacy of the final Prophet Muhammad ﷺ which he recovered. How can a Muslim, he would argue, claim to be practicing and completely overlook the authentic saying of the Prophet ﷺ in *Sahîh Muslim*: *"In the name of whom Muhammad's soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed."*

Obama came out with ringing declarations; among them, Shaykh Usama was not a *shahid* because of his rejection of democracy! This has to be the first time in history that a *kâfir* leader has declared that a Muslim mujahid died rejecting *shirk*!

Democracy to the Muslims is *shirk* because, quite frankly, how can anyone vote on whether or not to establish the law of Allah? Allah's shari'ah is the sole valid law as He says: *«The rule is for Allah alone»* [12: 67]. The principles of democracy are laid upon what the majority desire. What if the majority are sinful and vote against the shari'ah? Does that mean we abandon shari'ah for man-made laws? Do Muslims globally even realize the insanity in doing so? Allah has made this clear in His Kitâb: *«And whosoever does not judge by what Allah has revealed, such*

"The legacy of the Shaykh had superbly spread from the mountain paths of Tora Bora throughout the world, landing itself in the hearts and minds of those in every continent."

are the disbelievers» [5: 44]. So by dropping the shari`ah, Allah says its ruler becomes a *kâfir*. So is living in disobedience to an apostate ruler more preferable to such Muslims?

Muslims are required to reject the modern day idol of democracy just as Prophet Ibrahim, peace be upon him, rejected the idols of his time. Sure there may be some concepts of democracy that are found in shari`ah but the problem is that the umbrella of democracy says the law intended by the political party is not to be implemented if they lose the majority vote. A myriad of political parties and factions are completely useless to Islam if none of them are intending the establishment of shari`ah. That entails that if there is to be only one party that intends the shari`ah, they are the only valid party in the eyes of Islam; all other parties become supporters of *kufr* if they intend secularism or man-made laws or a cocktail of shari`ah and other laws. If that Islamic party loses, the shari`ah loses to the *shirk* of man-made laws. This is precisely where Islam clashes with democracy. It is no different than voting on Allah's legitimacy in law. Those who reject this notion, we challenge them on this point.

So in essence, Islam is saying here: what's the point of setting up various political parties when only some of them intend to establish shari`ah? If it is agreed upon by all political factions that the supreme rule will remain the shari`ah in all aspects of governance and that no tainting can be done to it, this is different. In reality, this hasn't occurred.

The other issue is that the international community wouldn't accept a shari`ah based state in any case, even if the majority accepts it seeing that it indicates a foreign policy of *da'wah* and jihad and rejection of taking the *kuffâr* as *awliyâ'*. Take Egypt for instance. The shari`ah does not permit

any 'ahd (covenant) with Israel; in fact, it declares that jihad is *fard 'ayn* (individually obligatory) there until its liberation. Would the UN or America accept such a resolution?

So if the real intention is shari`ah, why even bother using the flimsy cover of democracy when its end will be the same as not using democracy's cover? Why not just start with an all-out rejection of democracy like Ibrahim's rejection of *shirk*? Is this not the *millah* of Ibrahim?

America and her allies may celebrate a temporal victory here, but in reality they are worried sick behind closed doors. The *kuffâr* are now expecting attacks from us as well as the Islamic ummah in general, and they are well-aware that the martyrdom of Shaykh Usama is not going to go unanswered. His death will only bring them misery and it will be a curse for them until they leave our lands.

Rather than incessant weeping, we praised his martyrdom and saw it as a tremendous gift from Allah. Allah had protected him for over a decade, allowing him to terrorize the *kâfirîn* around the world, becoming a source of happiness and pride in the hearts of Muslims. His end was nowhere near loss; he was not captured, he didn't die on his bed, nor did he leave the religion. Instead Allah specifically selected his soul on that day - answering his humble *du'â* - to taste

what Hamza bin Abdul Muttalib tasted by traveling above the seven skies into the heart of a gorgeous green bird that is to roam around the exquisite sceneries of *jannah* up until the Last Hour.

We ask Allah to accept him as a *shahîd* and to make his name remembered in the history books as the lion who had awoken the ummah out of concern and love for it. Verily Allah accepts those whom He pleases and we ask Allah to be counted amongst them. □





An Address to the REVOLUTIONARIES

Shaykh Usâma bin Ladin

O my Muslim ummah: We are observing with you this great historical event. We are sharing with you the joy, glad, and happiness. We rejoice as you rejoice and we grieve as you grieve. Therefore, be delighted with your victories. May Allah have mercy on your martyrs, and may He heal your wounded and release your captives.

Days of glory have emerged upon Islam's followers

As rulers have disappeared from Arab lands

These days have brought an end to thrones as news came to us

In it there are signs of glad tidings and guideposts

The ummah often pointed its attention towards the victory of which its first indications have become visible from the East. Then all of a sudden, the sun of revolution rose from the direction of the West. The revolution has shined from Tunisia and the ummah went along with it, so people's faces were brighten while the rulers throats became choked and the Jews were panic-stricken because of the approaching promised moment. Hence with the falling of the tyrant, the meanings of humiliation, subservience, fear and abstention have also fallen. On the other hand, the meanings of freedom, glory, courage and fearlessness rose up so the winds of change breezed with the desire to liberate. As for Tunisia, it got the better of it and immediately the

Kinânah knights (i.e., Egyptians) took with them a firebrand from Tunisia's freemen to the liberation square. Consequently, a great revolution was launched, and what kind of revolution was that? It was a decisive revolution for the entire Egypt along with the whole ummah if it's to hold firmly to the rope of its Lord all together. This revolution was not after foodstuff or clothing; rather it's after glory and honor. It is a revolution of sacrifice and giving. It lightened the cities and villages around the Nile from one end to the other. At that point, glory presented itself to the youth of Islam and their souls longed for the time of their grandfathers so they obtained it from the liberation square in Cairo torching it in order to overcome the tyrannical regimes. They stood up in the face of falsehood, upraised their fists against it, feared not its soldiers and entered into a covenant and indeed they preserved the covenant as determinations were firm, forearms were supportive and the revolution was promising.

To those free revolutionaries in every land: hold fast to the reins of the first initiative, be cautious of dialogue since there is no meeting in the middle way between the people of truth and the people of deception; far be it from that and not at all!

Also remember that Allah bestowed upon you such days that will reap fruits at a later time. You are its knights and leaders and in your hands are its rein and path. Indeed, the ummah had

preserved you for this significant event so complete the march and do not become afraid of difficulties.

The march started towards the target

And the freedman proceeded with firm will

As for the free, if he started marching

He neither tires easily nor ceases to move

Thus, he is not going to stop until the pursued objectives are accomplished as well as the concluded expectations, by the will of the Almighty Allah. Your revolution is the pole of the erupted war and it is the object of hope for the ones who are hurt and wounded. As you have already given a sense of ease to the ummah, may Allah relieve you from your sufferings. As you are achieving great expectations, may Allah enable you to achieve your hopes.

The opportunity is knocking at your door

Despair is behind while hope is in front

By blood, honor is restored as it was seized

For the lion dies in order to protect his den

How can the one who sacrifices the precious soul for his Lord

In an effort to push away bâtil be blamed?

Thereupon O sons of my Muslim ummah, ahead of you are serious crossways and a great and rare historical opportunity to rise with the ummah and be liberated from slavery to the



desires of rulers, man-made laws as well as Western dominance. It is considered to be a great sin and massive ignorance that this opportunity is lost which the ummah had been waiting for since long decades. Therefore, seize the opportunity to destroy the idols . and its sculptures and establish justice and *îmân*.

On this occasion, I would like to remind the truthful ones that instituting a body to present the views and counselling for the Muslim people in each of the important pivots is *wâjib* (obligatory) and it is even more emphasized on those vigilant ones who had advised earlier of the necessity to eradicate these oppressive regimes since the fact is that they are trusted and widely credible among the Muslim masses. So they should start working towards establishing this project, to broadcast it without delay and it should be away from the dominance of the dictatorial rulers.

Along with that is setting up an operational room that is in touch with the developing events in order to work on equivalent lines that encompass all of the ummah's requirements and to benefit from the proposals of the intelligent ones amongst the ummah. Also making use of the qualified centers of investigations and taking advantage of those of understanding amongst the acquainted people. It is for the purpose of rescuing and delivering the people who struggle to overthrow their ty-

rants while their sons are subjected to killing. It is also to instruct the people who have brought down some of the ruler's elements with the required steps in order to protect the revolution and achieve its objectives.

Additionally, cooperation should be with those who have not yet started their revolutions with the view to determine the appointed time and what is needed beforehand as delaying makes the opportunity subject to loss and rushing prematurely increases the number of victims. Although I assume that the winds of change will spread over the entire Islamic world – by Allah's will – the youth should prepare what is required and they should not proceed with any matter before the consultation of the truthful people of experience, those who are far away from half-solutions and away from sweet talk to oppressors as it has already been said:

Counselling comes before the courage of the courageous

It should be considered first and then bravery comes second

My Muslim ummah: you have witnessed before several decades many revolutions which people rejoiced with and then it didn't take long before they tasted its woes. However, the way to protect the ummah and its revolutions nowadays from misguidance and oppression is through advancing in the

revolution of awareness and correcting concepts in various fields, especially the fundamentals and its most important one is the first pillar of Islam. Hence among the best of what was written about that is the book entitled "*Concepts that must be rectified*" by Shaykh Muhammad Qutb.

As to the fragility of awareness among many of the sons of the ummah, which was generated by erroneous education that was propagated by the rulers for long decades, is indeed the greatest disaster. The other disasters that afflict the ummah are not but a fruit of its bitter fruits. The culture of disgrace, humiliation, subservience, sanctifying unrestricted obedience to the rulers is indeed worshiping other than Allah, and giving up the most important rights of religious and worldly ones to them and making values, principles and individuals spin around their orbit. All of that causes the human being to lose his humanity and makes him run after the ruler and his desire without a conscious or reflection thus becoming a pawn. If people do well, he does so and if they do badly he does too, which makes him like a waste product with which the ruler does as he wishes. Those are the victims of oppression and dictatorship in our countries who were sent out by the rulers to shout with their names in support and to be in their trench. The rulers have made every effort so that people give up the most important rights that Allah gave to them; they



thus paralyzed the intellects of the ummah and neglected its function in the important public affairs. They did so through uniting the efforts of the state institutions of religious organizations and informative mass media to give themselves the legitimacy and validity. Hence they performed magic on the people's eyes, wishes and minds and promoted the idolization of the ruler and set it up falsely in the name of religion as well as in the name of loving the homeland so that people have great regard for it and to plant it in the souls so that elders sanctify it. Unfortunately, the young were not also saved from it; they are a trust in our necks since they were born upon the *fitrah* (pure nature).

However, they assassinated their *fitrah* without conscience or mercy. So the youth and elders grew older upon that. As a result, the tyrants increased in tyranny and those deemed weak increased in weakness, so what are you waiting for? Save yourself and your children since the opportunity is available especially after the ummah's youth endured the burden of revolutions and its casualties, endured the tyrant's bullets and their pain. They paved the way with their sacrifices and built the bridge of freedom with their blood. They are youth who are in the prime of their life; they have divorced this *dunyā* of humiliation and subjugation and vowed to either have honor or the grave; so will the rulers fully understand that the people rose up

and are not going to go back until they achieve the promises, by the will of the Almighty Allah?

Lastly, indeed the mighty oppression in our lands has reached to a major critical point and we have been lingering long before disproving or changing it. So whoever started doing so then let him complete his action and Allah will support him. As for the ones who have not yet started, then let him prepare for this matter what it demands of him and reflect upon the authentic hadith that is narrated from the Messenger of Allah ﷺ as he said: "Never a Prophet had been sent before me by Allah towards his nation who had not among his people disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practice, and practiced whatever they were not commanded to do. He who strove against them with his hand was a believer. He who strove against them with his tongue was a believer. And he who strove against them with his heart was a believer and beyond that there is no *īmān* even to the extent of a mustard seed." And he ﷺ said as well: "The chief of martyrs on Judgment Day is Hamza bin Abdul Muttalib and also a man who stood up against a tyrannical Imam [ruler] and then forbids him (from evil) and enjoins him (to good), but he (the ruler) kills him. So joy is his who went out with this great intention because if he is killed then he is the chief of martyrs and if he lives then he lives

honorable with glory."

*So support the truth
and do not care about anything else*

*As saying the truth to the tyrant
is glory and glad tidings*

*It is the way to this dunyā,
and the way to the other*

*If you wish, you have the choice
to die while being enslaved*

*Or if you wish, you have the choice
to die as a freeman*

O Allah, grant success to those who are managing the affairs in order to support the cause of Your religion and endow them with a mighty success. Bestow upon them patience, rightness and assurance. O Allah, decide for this ummah a command of right guidance; in it Your obedient people are honored and in it the sinful people are disgraced. With it, commanding the good is enabled and forbidding the evil is also possible. Our Lord, give us in this world that which is good and in the Hereafter that which is good and protect us from the punishment of the Fire. O Allah, strengthen our weakness, treat with kindness our inability, plant firmly thereby our feet. O Allah, deal with the chief of oppression, the local ones as well as the international ones. Give us victory over the disbelieving people and the last of our supplication is that all praises belongs to Allah, the Lord of the worlds. □

Progeny of the Exceptional

Our lasting fraternity,
Will last for eternity

The deluded haven't yet,
Realized you are savant

The soaring bird sings tweet,
Martyrdom kisses your feet

You left dueling the *tawaghīt*,
Returning the treacherous heat

Approaching from a line of
Prophets and Martyrs combined

Arrives a vast progeny
Holding Paradises' keys

Grander than any empire,
Serene as the wind's choir

Not a soul can acquire,
Except by a soul's admire

For the progeny of the exceptional.



It is either Jihad or Disgrace. So Choose.

Shaykh Abu Yahya al-Libi

The Almighty Allah¹ preordained upon his believing slaves the worship of jihad, and informed them that it is hateful to them as He said: «Fighting has been enjoined upon you while it is hateful to you» [2: 216]. Thus, hardship, illness, striving against the soul's desires, hunger, thirst, fear, suffering, separation from family and dwelling; all of these features that are attached to this 'ibâdah are in actuality part of it: «And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient» [2: 155]. The Almighty said: «It was not [proper] for the people of Madinah and those surrounding them of the Bedouins that they remain behind after [the departure of] the Messenger of Allah or that they prefer themselves over his self. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good» [9: 120].

Due to these features and others, jihad became hateful to the souls that are used to inclining towards seeking safety, dependence on gentleness, contentment with comfort and far-removed. The following is taken from the author's book, "Jihad and the battle of misconceptions."

from dangers. Hence, the requirements of jihad and the necessities of the soul are in most cases inconsistent as the Almighty said: «O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little» [9: 38]. He, Glory be to Him, said: «Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people» [9: 24]. And He said: «Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed]» [4: 77].

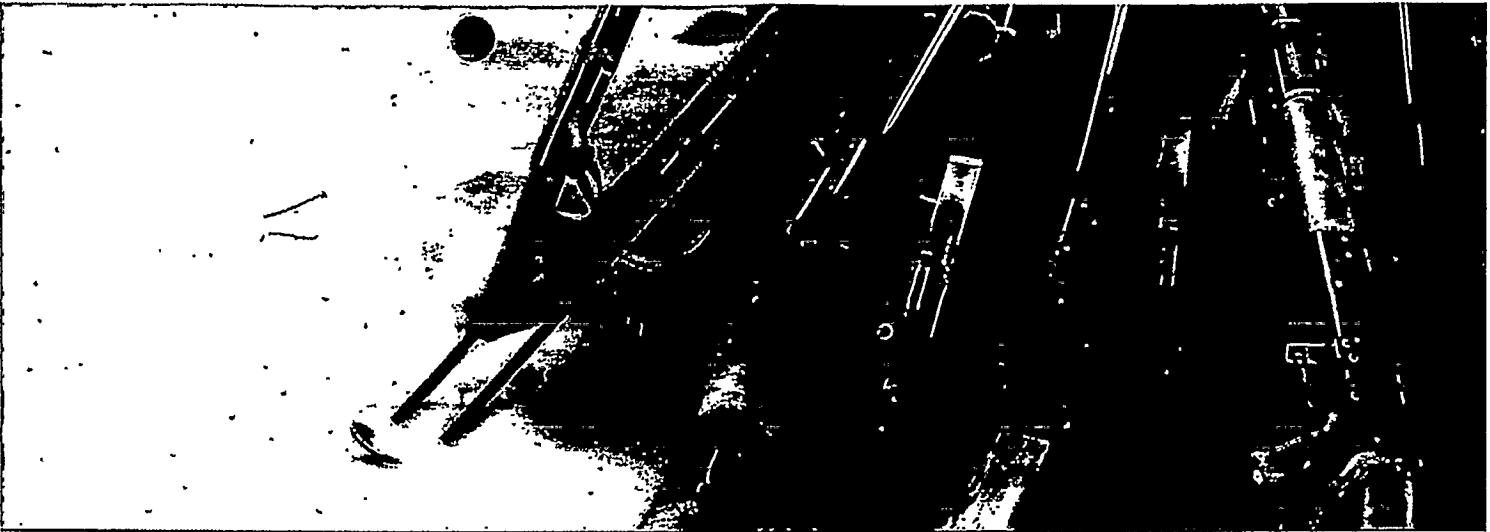
Therefore, jihad demands dedication, rising to lift its loads, bearing its difficulty, and patience in performing it. However, the soul declines that and it lowers itself to the lowest level on earth, clinging to its adornments. It is busy with the enjoyment of this worldly life and is also satisfied with it.

Hence, in fighting there is death and horror in front of the soul, and in this present life, behind the soul there is the offspring and fortune. So it is either that the soul backslides to *dunyâ* or sets off to jihad, in spite of the goodness that the soul is undertaking by following this step. However, the soul is fond of hastiness so it desires everything in cash and does not accept anything on credit.

1. It is either jihad or disgrace, so choose!

From this saying we learn the secret of our Prophet's ﷺ words: "When you enter into a transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting jihad, Allah will make disgrace prevail over you, and will not withdraw it until you return to your [original] religion."² It can be understood from this hadith that jihad should always be given priority, and that it is not for anybody to transcend in leaving it through being busy with a matter from this present-life's dealings. However, if performing the 'ibâdah of jihad is possible along with being

² Narrated by Abu Dawud.



engaged in farming, cultivation or business, then that is different. Otherwise, the *'ibâdah* of jihad in which life remains, religion is saved and achievements are protected is given precedence. Imam Ibn Rajab al-Hanbali, may Allah have mercy upon him, said: "And that is why the companions, may Allah be pleased with them, disliked engaging in the taxation of farming land because it distracts from jihad."³

The *shahîd*, Imam Ibn an-Nuhas, may Allah have mercy upon him, said about the aforementioned hadith: "And the meaning of the hadith is that if people abandon jihad and engage in farming or such then the enemy will consequently hold sway over them because of their lack of readiness and preparation to confront overwhelming times. It is also because of their acceptance to the conditions which they are in (i.e., luxuries, accommodations, conveniences). So Allah made disgrace and humiliation prevail over them to the extent that they cannot liberate themselves from that until they return to what is obligatory upon them of fighting the disbelievers, being harsh upon them, establishing the religion, supporting Islam and its people, making Allah's word the highest and demeaning disbelief and its people."

And his sayings "until you return

³ Al-*Hukm al-Jadîrah bil Idhâ'ah*: 14.

to your [original] religion" indicates that abstaining and turning away from jihad as well as relying and having confidence in the *dunyâ* is in fact leaving off the religion and detaching from it and that's enough as a sin and a clear wrongdoing.⁴

It is not meant by leaving the religion

with the succession of generations that recognize neither a truth nor a religion, a new generation arises on error and *kufîr*. We seek refuge in Allah, and the best example for that is what took place in Andalusia, which has become forgotten today. This all means that repelling the disbelievers and protecting the lands and the religion of the

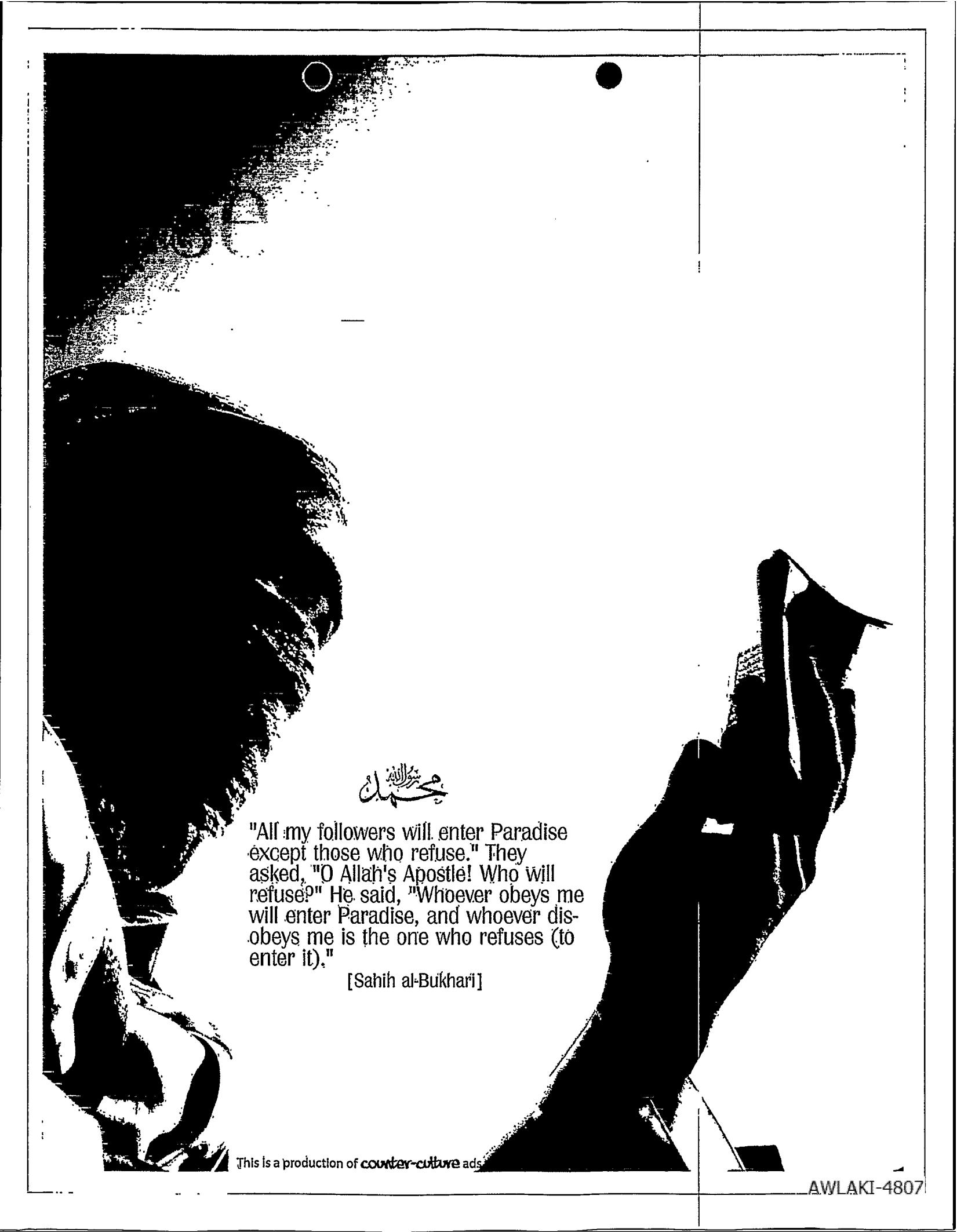
"Jihad demands dedication, rising to lift its loads, bearing its difficulty, and patience in performing it. However, the soul declines that and it lowers itself to the lowest level on earth, clinging to its adornments."

– and Allah knows best – the type of *kufîr* which takes one outside the fold of the religion as some might understand. I don't think that anybody from amongst the people of knowledge would say concerning the Muslim who intently leaves jihad and relies on *dunyâ* that by doing so becomes a disbeliever. But – and Allah knows best – the comprehensive meaning is to declare that abandonment of the *'ibâdah* of jihad and occupying oneself with the affairs of the *dunyâ* which diverts one from it will consequently lead to the dominance of the disbelieving enemy which imposes its mastery over the land of the Muslims. It also leads to the implementation of their blasphemous man-made rulings upon them along with their fighting against the religion and its law out of envy, hatred and enmity towards the truth and its people. All of that will result in the publicity of corruption, the spreading of *kufîr* and the weakening of the religion as well as its decline in the people's hearts; and

⁴ *Mashâri' al-Ashwâq*: 106.

Muslims is not done except by jihad in Allah's way. Also the hadith shows that the effort of the *du'ât* should be aimed at returning to the *'ibâdah* of jihad and inciting people to fulfill it. That is because jihad is the legitimate gateway for matters to be righted and brought back to their original condition so that the religion is honored, *kufîr* is dishonored, Islam is spread and *shirk* is restrained.

Some of Imam Abu Abdullah al-Halimi's statements will be mentioned which emphasizes on this meaning. For this reason, some scholars considered jihad as a pillar from the religion's pillars and it is deserving to be so as Imam Ibn Qasim al-Hanbali, may Allah have mercy upon him, said in his compilation *'Ala al-Rawd*: "And some regarded it (jihad) as a sixth pillar for the religion of Islam. That is why they quoted it after the five pillars of Islam." □



سَلَّمَ اللَّهُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَّاتُهُ

"All my followers will enter Paradise except those who refuse." They asked, "O Allah's Apostle! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

[Sahih al-Bukhari]



A Question on *takfir*

Shaykh Abd al-Rahman Atiyatullah

The following piece is taken from his short book entitled, "*Answers with regard to going forth, and the condition of the one who embarks upon takfir.*"

Question:

There are conditions as well as preventions which scholars have mentioned with regards to making a specific individual as a disbeliever. So is it necessary for the conditions to be present and for the preventions to be absent in the individual through inquiring him directly or is it enough to take by his general state? For example, in the land of two sacred places, there are those who mock the religion in television series, although they know *tawhid* and knew that this action of theirs is *kufr*. I do not think that they are ignorant of that rule and others besides that. Therefore, are they judged according to their general state or is it necessary to know it with verification?

Answer:

A specified individual is not judged with disbelief except if we knew the existence of the confirming conditions of that rule and also the absence of its preventers and this is known by the scholars. With reference to common people and those who have no access to knowledge, then they should refrain from rushing into making a disbeliever any one of whom their *takfir* is an evidential and jurisprudential one. This is instead the work of the people of knowledge. The layman who is not specialized in knowledge should say: "I do not know, ask the scholars," as this is what he has to do with his faith in the Almighty Allah, His religion and His messengers and with his inclusive disbelief in *fâghût*.

On the contrary, there are situations where making the disbelievers as *kuffâr* is equally known by the layman as well as the scholar such as the disbelief of the *kuffâr aṣliyîn* (original disbelievers) who are not initially associated with Islam. The same goes for the clear-cut apostate who declared leav-

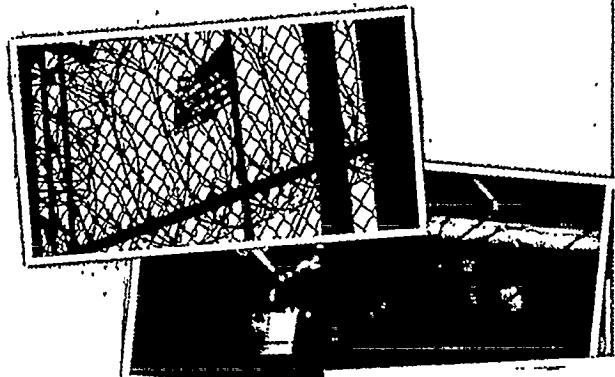
ing the fold of Islam and turned away from it – and we seek refuge in Allah from that – and so on. And from them is the one who swears and mocks at Allah, His Messenger ﷺ, His religion and/or His verses. This is with the condition that the swearing is clear and is not disagreed upon. But in regards to that which is probable at which it is asked: "Is this considered to be swearing and mocking or not?" This is left for the scholars. In general, caution in this section is regarded as an obligation otherwise the man is ruined. We ask Allah for protection and soundness.

This topic is dangerous for even the scholars of the religion as they remain concerned with it and warn rushing into it without truth and necessity.

Regarding the ones you mentioned in the land of two sacred places who mocked the religion in their television series, the process of verifying what they said is for those who are aware of their cases and know their matter from the people of knowledge out there. And with Allah comes success. □

My beloved prisoners
What can I say to you?
The crimson water spilt in one land
Is the crimson water in the vials of my heart.
The tears you suppressed in solitude
The pearls that I wished to siphon away
And hide in my heart.
Those I desired one time; every time
To keep them unseen from the sangfroid eyes of the Taghut
For how can coral hidden deep in serene waters
Be seen, by the filth of the Earth above?

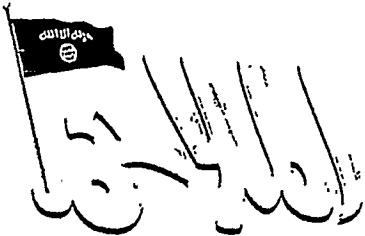
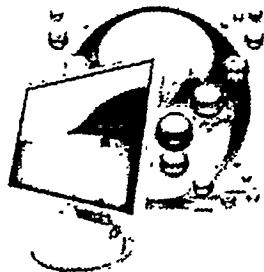
My Beloved Prisoners



Submitted by: Umm Rashashah



HOW TO CONTACT US



Al-Malahem Media

If you are interested in contributing to this magazine with any skills - be it writing, research, editing, or advice - or have any questions for us, you can contact us at any of the email addresses below. We strongly encourage everyone to use the Asrar al-Mujahideen program to get in touch with us as was explained in our first issue. Please take special precautions when using the program in order to avoid detection from the intelligence services. Our public key can be obtained below.

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inspire2magazine@yahoo.com
inspire22malahem@fastmail.net

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Our Child, Our Child

FD-340 (7-19-00)

b7A

Universal Case File Number

144N-WF-222853-F3W

Field Office Acquiring Evidence

WFO

Serial # of Originating Document

#18

Date Received

10-3-01

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(Name of Contributor)

(Address of Contributor)

(City and State)

By

IS

To Be Returned Yes No

Receipt Given No

Grand Jury Material - Disseminate Only Pursuant to Rule 6(e)
Federal Rules of Criminal Procedure

Yes No

Federal Taxpayer Information (FTI)

Yes No

Title:

Reference: FISUR NOTES AND VIDEO TAPE OF
(Communication Enclosing Material)

ANWAR NASSER AULAQI ON 10/3/01

Description: Original notes re:interview of

Included Photos of UNSUB

parking N/WIS

using cell phone

N on Wiscon (on foot)

INTO LIQUOR(SHOP)

1326 WIS

oop liquor GT INN(grill)

Exited E on Dumb/F.
Wisc.

S on 31

W on N

back to car

E on N

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E on M

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W on Const.

Glen Caslyn →
Manchester → 50
Whitehurst
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S on 31

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S on 30 b7E

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N on Niscom

E on P

S on 31

W on N

AWLAKI-4817

W on 50

Manchester ST

S on Glen Carolyn

E on 7

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Falls Church VA

30th Runabout

2 Barrels

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S on ~~20th~~ 30th

W on M

W on Wsco

E on P

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R ~~W Ave.~~ S

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DATE 04-02-2014 BY NSICG J89J28T90

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265A-NY-280350

Kodak

Duralife
PAPER

SUBJECT w/Fam.



log

dated 10/11/01

10/11/01

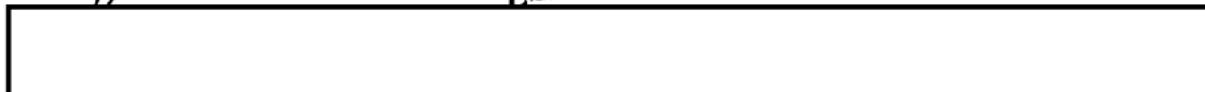
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Duralife
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Kodak

Photos by

IS



AWLAKI-4821

Nasser, Anwar

Recent Logins:

NONE

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DATE: 04-04-2014

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Page 5 ~ b1; b3; b6; b7C; b7D; b7E;
Page 12 ~ b1; b3; b6; b7C; b7D; b7E;
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REASON: 1.4 (c)

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DATE: 03-18-2014

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FD-340 (Rev. 4-11-03)

File Number

Field Office Acquiring Evidence San DiegoSerial # of Originating Document 205Date Received 3/18/2010From DOA

(Name of Communicator/interviewee)

Phoenix, Az

(Address)

(City and State)

By SATo Be Returned Yes NoReceipt Given Yes No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)

Federal Rules of Criminal Procedure

 Yes No

Federal Taxpayer Information (FTI)

 Yes NoTitle: ANWAR AWLAQI

Reference:

(Communication Enclosing Material)

Description: Original notes re interview of

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REASON: 1.4 (c)

DECLASSIFY ON: 03-18-2039

DATE: 03-18-2014

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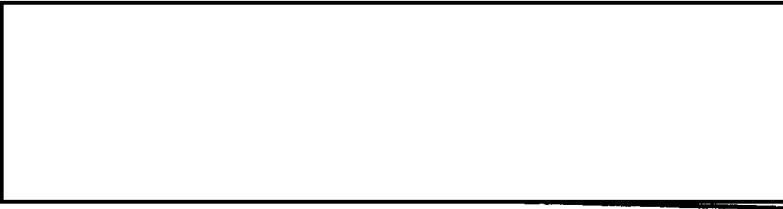


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DATE 03-18-2014 BY NSICG J89J28T90



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File Number

Field Office Acquiring Evidence SF

Serial# of Originating Document 203

Date Received

2/24/10

From

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By IOT

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To Be Returned Yes No

Receipt Given Yes No

Grand Jury Material - Disseminate Only Pursuant to Rule 6 (e)
Federal Rules of Criminal Procedure

Yes No

Federal Taxpayer Information (FTI)

Yes No

Title:

Anwar Awlaki

CT

Reference:

SF FD 542 to San Diego 3/8/10

(Communication Enclosing Material)

Description: Original notes re interview of

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FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 06/24/2010

To: [redacted]

Attn: [redacted]

PM [redacted]

b6
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b7E

From: San Diego

Squad [redacted]

Contact: SA [redacted]

b6
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b7A
b7E

Approved By: [redacted]

Drafted By: [redacted]

Case ID #: (U) [redacted]

Title: (U) ANWAR NASSER AULAQI;
IT - SUNNI EXTREMISM - MIDDLE EAST

Synopsis: (U) To provide a list of Case Coordinators to be
given privileges within all necessary systems to apply

b1
b3
b7E

(S) [redacted]
Derived From: FBI NSISCG-20080301
Declassify On: 20350624

Details: (U) As Primary Case Coordinator, I have primary
responsibility for overseeing [redacted] under case

b1
b3
b7A
b7E

(S) [redacted] In order to assist me with the

(S) [redacted] I am hereby designating
the following individuals as Assistant Case Coordinators, in

(S) [redacted]

SA [redacted]
SA [redacted]
IA [redacted]
IA [redacted]
SOS [redacted]

San Diego
San Diego
San Diego
San Diego
San Diego

b6
b7C

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AWLAKI-4842

b7A [redacted]

~~SECRET~~

To: [REDACTED]
Re: (U) [REDACTED]

From: San Diego

06/24/2010

b7A
b7E

(U) Please grant these individuals all the
privileges within [REDACTED]

(S)

[REDACTED]

(S)

[REDACTED]

b1
b3
b7E

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To: [REDACTED]

Re: (U) [REDACTED]

From: San Diego b7A

06/24/2010 b7E

LEAD(s):

Set Lead 1: (Action)

[REDACTED] b7E

AT CHANTILLY, VIRGINIA

(U) Please grant the following individuals

Assistant Case Coordinator privileges within all necessary

(S) [REDACTED]

under the case [REDACTED]

SA [REDACTED]

SA [REDACTED]

IA [REDACTED]

IA [REDACTED]

SOS [REDACTED]

San Diego

San Diego

San Diego

San Diego

San Diego

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b7E

♦♦

~~SECRET~~

(Rev. 05-01-2008)

~~SECRET//FGI//ORCON/NOFORN~~

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 06/28/2010

To: San Diego

Attn: [REDACTED]
SSA [REDACTED]
SA [REDACTED]

b6
b7C
b7E

Counterterrorism

Attn: [REDACTED]

SSA [REDACTED]

SSA [REDACTED]

SSA [REDACTED]

SSA [REDACTED]

SSA [REDACTED]

SA [REDACTED]

UC [REDACTED]

New York

Attn: [REDACTED]

International Operations

Attn: [REDACTED]

b7E
b7D

From: [REDACTED]

Contact: ALAT [REDACTED]

b6
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b7A

Approved By: [REDACTED]

Drafted By: [REDACTED]

(U) Case ID #: (S) [REDACTED] (Pending) [REDACTED]

(U) Title: (S) ANWAR NASSER AULAQI
CT- SUNNI EXTREMISM-MIDDLE EAST

(U) Synopsis: (S/NF) To provide information received from the
captioned investigation.

b7D

Derived From: FBI NSICCG-20080301
Declassify On: 20350628

(U) Enclosure(s): (S/NF) Enclosed is a letter from [REDACTED]
(uploaded [REDACTED])

b7D
b7A

Details: (U) If the information contained in this lead response
is deemed to have intelligence value, please submit via your

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To: San Diego From: [redacted]
(U) Re: (S) [redacted] 06/28/2010

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LEAD(s):

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ALL RECEIVING OFFICES

(U) Read and clear.

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Summer 1431 | 2010



Al-Malahem Media

INSPIRE

« ...AND INSPIRE THE BELIEVERS »

Periodical Magazine Issued by the al-Qa'ida Organization in the Arabian Peninsula

b7A

MAY OUR SOULS BE SACRIFICED FOR YOU! SHAYKH ANWAR AL-'AWLAKI



» EXCLUSIVE INTERVIEW WITH
SHAYKH ABŪ BASIR

» MAKE A BOMB IN THE KITCHEN OF
YOUR MOM
THE AQ-CHEF

» ASRAR AL-MUJAHIDEEN 101
TERRORIST

» THE WEST SHOULD BAN THE NIQĀB
COVERING ITS REAL FACE
YAHYA IBRĀHĪM

Al-Malahem Media Foundation - أَلْمَاهِمُ مَدِيَا فَوْنَادِيُونَ

WHAT TO EXPECT IN JIHĀD | 6 CALLS OF AL-ANFĀL | JIHĀDī EXPERIENCES

b6
b7A
b7C

WLAKI

INSPIRE

26 May our souls be sacrificed for you!
Shaykh Anwar al-Awlaki

Abū Basir Interview 13	Make a bomb in the Kitchen of your Mom	Six calls of al-Anfāl 54
The leader of AQAP answers various questions pertaining to the jihad in the Arabian Peninsula.	A detailed yet short, easy-to-read manual on how to make a bomb using ingredients found in a kitchen.	A look into the calls from Allāh in al-Anfāl in light of the verses beginning with 'O You who Believe'.

Letter from the editor

Allāh ﷺ says: (And inspire the believers to fight) [al-Anfāl: 65]. It is from this verse that we derive the name of our new magazine. The word used in the verse is "hārid" which is commonly translated as incite. However, the word should properly be translated as inspire, motivate, or encourage. The word *hārid* in Arabic carries none of the negative connotations that the English word "incite" carries. To the contrary, it actually has the opposite meaning. The authoritative Arabic lexicon "*Taj al-Arus*" quotes the classical Arabic language scholar al-Zajjāj as saying that the verb *hārid* comes from the adjective *hārid*, which means "a person or a being that is perishing." Therefore, he says that when you inspire someone towards something using the verb *hārid*, you are saying that unless they do what you are inspiring them to do they would perish. So the word *hārid* is an inspiration that saves a person and guides them towards what is good for them. *Hārid* is the word used in the above-mentioned verse. According to this meaning by al-

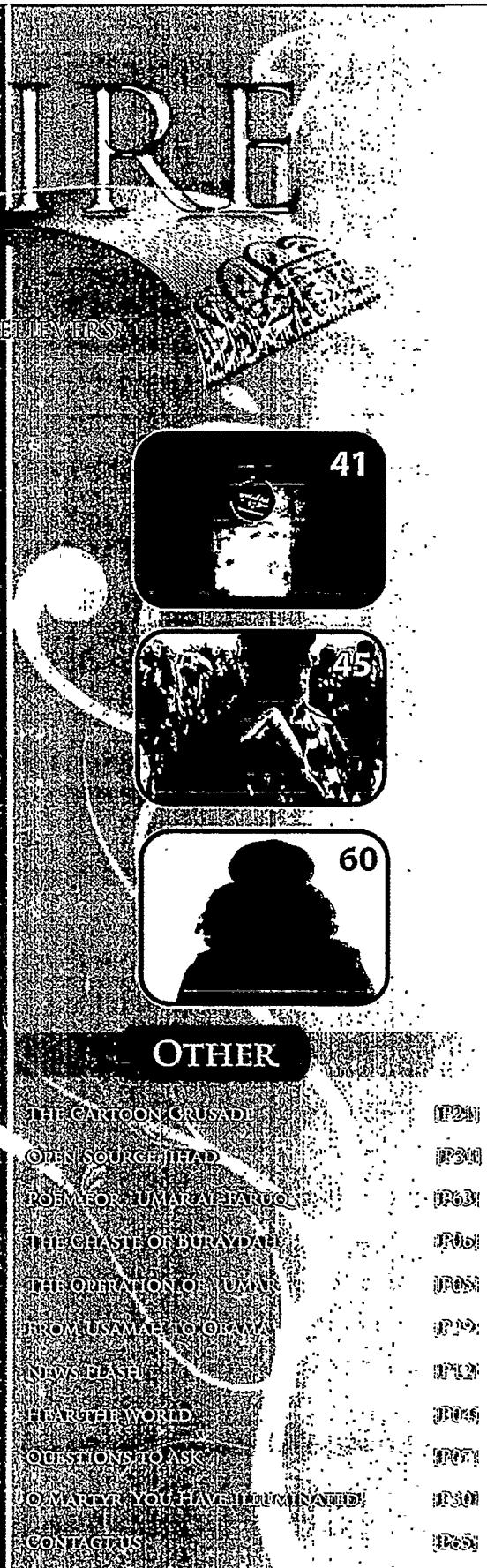
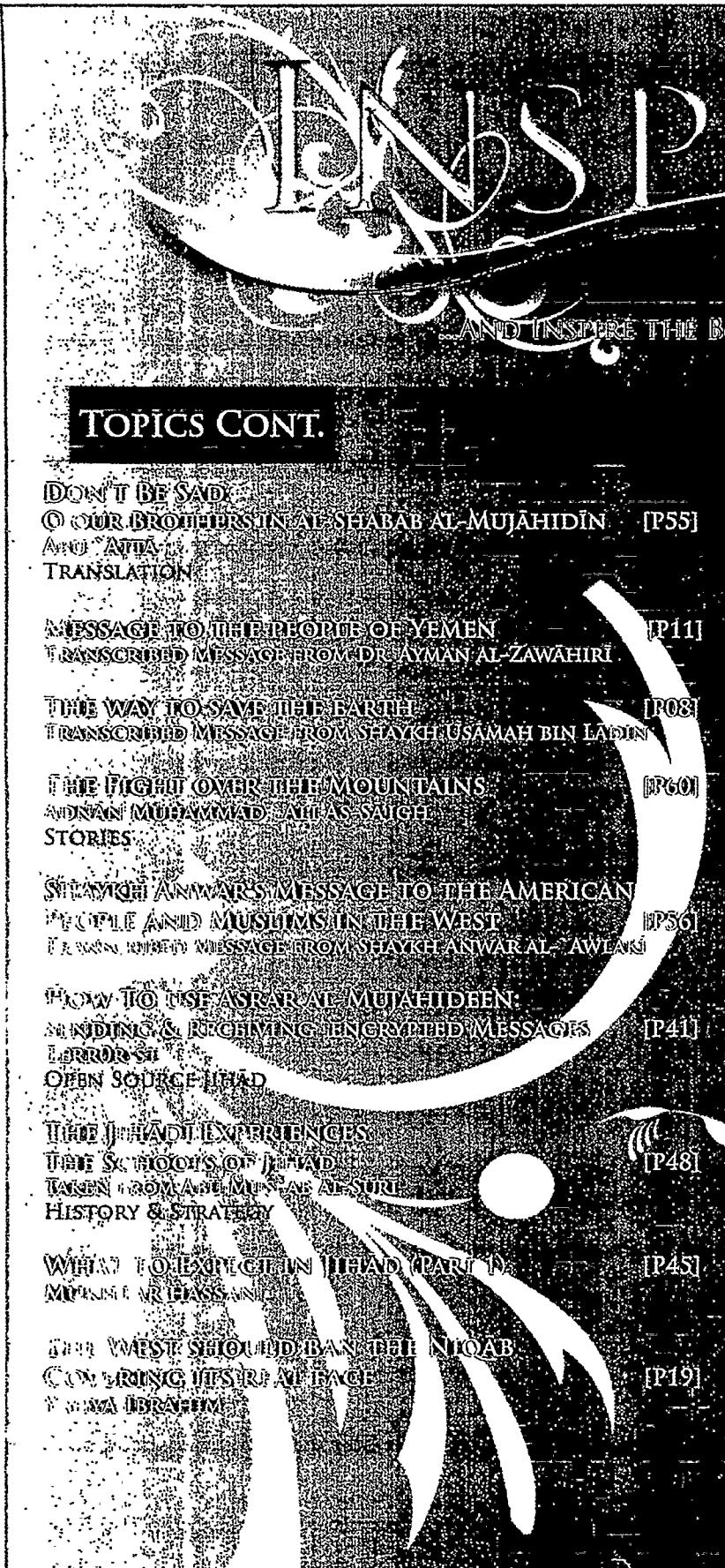
Zajjāj, Allāh is commanding His Messenger ﷺ to save the believers from perishing by inspiring them to fight. This meaning is supported by another verse in Qur'ān where Allāh ﷺ says: (O you who believe! Respond to the call of Allāh and His Messenger when they call you to what will give you life) [al-Anfāl: 24]. Imām al-Qurtubī states that this verse is referring to jihād. It is jihād that gives this nation life. We survive through jihād and perish without it. Our history is a testimony to that.

This Islāmic Magazine is geared towards making the Muslim a *mujāhid* in Allāh's path. Our intent is to give the most accurate presentation of Islām as followed by the *Ṣalaf as-ṣālih*. Our concern for the *ummah* is worldwide and thus we try to touch upon all major issues while giving attention to the events unfolding in the Arabian Peninsula as we witness it on the ground. Jihād has been deconstructed in our age and thus its revival in comprehension and endeavor is of utmost importance for the Caliphate's manifestation.



Under the media foundation of al-Malahem, we present the first magazine to be issued by the al-Qā'idah Organization in the English language. In the West; in East, West and South Africa; in South and Southeast Asia and elsewhere are millions of Muslims whose first or second language is English. It is our intent for this magazine to be a platform to present the important issues facing the *ummah* today to the wide and dispersed English speaking Muslim readership. We also call upon and encourage our readers to contribute by sending their articles, comments or suggestions to us.

We ask Allāh ﷺ to assist us in this endeavor and to guide you and us towards the truth. ■





Hear the World...

A collection of quotes from friend and foe



The soldiers that embarked the ship did not carry weapons in their hands; they were totally non-lethal instruments in their hands and they were attacked as you reported by knives, by axes, by logs; children, they were exposed to danger. [Member of Israeli cabinet, Benny Begin, another lie justifying the Israeli raid on the aid ships sailing to Gaza]



I love Usamah bin Laden, I... Wa lahi... I love him... pfft... like I can't begin to tell you.

[The former Emir of Revolution Muslim, Yousef al-Khattab, as shown on CNN's "American al-Qaeda" documentary]



The problem of the *burqa* is not a religious problem. It is a problem concerning the freedom of women, the dignity of women. The *burqa* is not a religious symbol but a sign of subservience, of abasement. I want to say solemnly that it is not welcome on the territory of the French Republic. We cannot accept in our country women who are prisoners behind a grill, cut off from all social life, deprived of any identity. This is not the the French Republic's idea about the dignity of women.

[France's President, Nicolas Sarkozy, on banning the *niqab* and *burqa*]



It is with no doubt that we today Muslims, followers of Islam, are attacked and occupied by foreign infidel forces. The Crusade has already started against Islam and Muslims with Cartoons about our beloved Prophet as war drums. Peaceful protest have achieved nothing. A fighter who gives his life to Allah can never disobey His commands; friends with peaceful protest, can you tell me a way to save the oppressed? You would have to agree to the fact that there's a force out there that's fighting the West, and is defeating them.

[Faisal Shahzad, NY Times Square bomber in an e-mail]



In the book, 'Decision Points,' he will reveal all the bad decisions and mistakes that George Bush made as President... this is volume one. [David Letterman, on George W. Bush's new memoir]



In a sense, they're almost bug lights for aspiring jihadists. They've got an anti-Western, anti-Democratic, anti-U.S., pro-al-Qaeda message... [Mitch Silber, Director of Intelligence Analysis, NYPD, talking about the Islamic Thinkers Society based in NYC]



You're seeing individuals who have been radicalized and who hold American citizenship who have been willing to undertake these missions against us. And it's pretty clear that people like Awlaki in Yemen and others see any kind of an attack inside the United States, even if it's a small scale attack compared, say, to the World Trade Center, the Towers, who see that as a success for them. So that makes the challenge for the FBI and the intelligence agencies and the Department of Justice and local police that much tougher. Because you may not have a big, complex plot involving a lot of people that might be easier to detect.

[US Secretary of Defense, Robert Gates]



But also to be able to reach out to other faiths and find the common humanity that brings us all together. And I've heard words such as having tolerance for other faiths, and I've said that tolerance is such an ugly word, and it shouldn't be tolerance, it should be acceptance; we need to accept each other inside of Islam as Christianity did with the different faiths and we should be able to reach out to other faiths in acceptance and not just tolerance. [King Abdullah II of Jordan, on al-Arabiya interview, openly accepting what Allah has rejected]

SUBJECT: IN RESPONSE TO THE
AMERICAN AGGRESSION
DATE: 1/9/1431H
STATEMENT NO: 9

QĀ'IDAH AL-JIHĀD
IN THE ARABIAN PENINSULA



THE OPERATION OF 'UMAR AL-FĀRŪQ AL-NIGĪRĪ IN RESPONSE TO THE AMERICAN AGGRESSION ON YEMEN



Praise be to Allāh who says: (And fight them until there is no more Fitnah (disbelief) and the religion (worship) will all be for Allāh Alone). And peace and blessing be upon the seal of the Prophets who said: «I have been given victory with fear a month prior to march». To proceed:

With the grace of Allāh alone the heroic martyrdom bomber brother 'Umar al-Farūq managed to carry out a special operation on an American Airplane, from the Dutch city Amsterdam to the American city Detroit, and this happened during the Christmas holiday, Friday December 25, 2009. He managed to penetrate all devices, modern advanced technology and security checkpoints in the international airports bravely without fear of death, relying on Allāh and defying the great myth of the American and international intelligence, and exposing how fragile they are, bringing their nose to the ground, and making them regret all that they spent on security technology.

Indeed, the unity of 'aqīdah and brotherhood in Islām is what prompted the young man from Nigeria, the mujāhid brother 'Umar al-Farūq, to respond directly to the American aggression - the oppressor upon the Arabian Peninsula. And this was through direct coordination with the grace of Allāh, with the mujāhidin in the Arabian Peninsula right after the brutal bombings including the use of cluster bombs and cruise missiles launched from U.S. warships in the occupied Gulf of Aden on the Yemenite tribes in the Abyan province and the last attack on Shabwa, as well as the killing of dozens of Muslim women and children and entire families; and these operations were coordinated from Yemen, America, Saudi Arabia and a number of neighboring countries.

The mujāhidin brothers in the manufacturing department managed with the grace of Allāh to make an advanced bomb. The bomb had been tested and proven effective as it has passed through the detector ports. The martyrdom bomber managed with the grace of Allāh to reach his target, but due to a technical glitch, the bomb did not explode completely; and we will continue on our path until we get what we want, and all worship is devoted to Allāh alone.

We call on every Muslim who feels any jealousy for their religious beliefs to expel the polytheists from the Arabian Peninsula, by killing all of the crusaders working in embassies or otherwise, and to declare war against the crusaders in the land of the Prophet Muḥammad - peace be upon him - on the ground, sea and air.

And we call on every soldier working in the crusader armies and puppet governments to repent to Allāh and follow the example of the heroic mujāhid brother Niḍāl Hassan; to stand up and kill all the crusaders by all means available to him, supporting the religion of Allāh and to make the word of Allāh most supreme on earth.

Hence, we say to the American people: as you support your leaders and are standing behind them to kill our women and children, rejoice for what is coming to you! We will come to you with slaughter and have prepared men who love death as you love life, and with the permission of Allāh we will come to you with something you cannot handle. As you have killed us, so shall you be killed, and that tomorrow for its seeker is close.

Those who are bent on wrongdoing will in time come to know how evil a turn their destinies are bound to take!

O Allāh make brother the mujāhid 'Umar al-Farūq steadfast on the truth, and send down to him inner peace, patience and persistence. O Allāh remove his misery and his problems. O Allāh remove him soon from his current situation as he never expected to be removed from. O Allāh free him and all the Muslims in the East and West from prison, without leaving the path of the truth, and let them leave prison steadfast on the truth with Your mercy, O Most Merciful. O Allāh grant victory to the righteous servants, the mujāhidin everywhere, and defeat falsehood and the people of falsehood. All praise and thanks belongs to the Lord of the Worlds.

Al-Qā'idah Organization in the Arabian Peninsula
Saturday 9/Muharram/1431 H

ISSUE 1 | SUMMER 1431 | 2010 5

AWLAKI-4851

SUBJECT: THE CHASTE OF BURAYDAH IN THE PRISONS OF TYRANTS
DATE: 1/2/1431H
STATEMENT NO: 11



QĀ'IDAH AL-JIHĀD
IN THE ARABIAN PENINSULA

THE CHASTE OF BURAYDAH IN THE PRISONS OF TYRANTS

And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"? [an-Nisā': 75]

On Sunday the 8th, Rabi' al-Awwal 1431, the 21st of February 2010, the city of Buraydah, the city of knowledge and scholars, was afflicted with the tragedy of the forces of the Ministry of Interior raiding the house of Muḥammad al-Mu'tiq and arresting him, his wife and his children. The forces also arrested the sister, the caller to Islām, Umm Rabāb (Haylah al-Qasīr), who has already spent a few months on a wanted list for the government because of her zeal for her religion, her calling to the oneness of Allāh, and her refusal of the plans of the crusaders.

This tragic event exposes the truth about the government of āl-Sa'ūd, the stooges of the Jews and Christians, and reveals their disregard for the honor of Muslims. They do not have any respect for the sanctity of Muslim homes, and they do not respect Muslim honor. This act on behalf of āl-Sa'ūd is a proof of their lowness, meanness, and evil. The honor that they violated is what the freemen fight and give away their lives for: whoever is killed defending his honor is a martyr.

Because of their disregard for the honor of the Muslims they raid the houses of the chaste Muslim women. They did not stop at chasing them away from their places of residence but went further to chase them and raid the houses of others who were offering them sanctuary.

Does this government, the government of āl-Sa'ūd, respect any of the rights of the Muslims? Is this how the chaste and respectable Muslim women are dragged away to police stations and army bases in a nation that claims to be ruled by Islām, for no reason but to satisfy their crusader masters? O Muslims is this how the honor of Muslims is violated in the land of revelation and the two holy mosques?

The āl-Sa'ūd government has given the worst examples of violating the sanctity of Muslims, and dishonoring them. They have given lessons in shamelessness that will remain a disgrace in the history of the Arabs, for the Arabs have not been afflicted in their long history with what they have experienced from this bandit that has turned its back towards our religion.

When the disbelievers during the time of the Messenger of Allāh wanted to break into his house, a woman screamed from inside so they said to one another: 'It would be a curse on us for the rest of time for people to say that we have climbed over the walls of the houses of our female cousins and violated their privacy.' But āl-Sa'ūd have raided the house of Brother Muḥammad al-Mu'tiq, terrified his children, arrested him and his family, and his daughter is still in the hospital because of the trauma of what has happened. May the curse of Allāh be upon the transgressors.

O free men of the Arabian Peninsula:

By staying silent in face of such aggression from this oppressive government, it would only encourage them to do more of the same: violating your sanctities and arresting your daughters and women. What will you answer Allāh when He asks you about your betrayal of the chaste and pure Muslim women?

In the end:

By the will of Allāh we will not allow this aggression to pass without us revenging for the honor of our Muslim sisters and we ask Allāh to assist us in releasing them and releasing every other Muslim brother and sister who is behind bars.

And those who transgress will know their end.

Al-Qā'idah Organization of the Arabian Peninsula
29th of Rabi' al-Thānī 1431 Hijrī



Questions we all should be asking

Has anyone realized yet that US soldiers in Iraq continue to get depressed & end up committing suicide because they serve a dishonorable cause that is a ?

Isn't it clear that 'Democratic' France & Belgium's actions to ban the niqab have proved that they harbor

? Obama's silent consent evidently conveys his 'new relationship' with the Muslims.

What event upon the Western world will its leaders need in order to start actively listening to Usamah bin Ladin's demands?

Why are Americans afraid of racial profiling in Arizona? Is it because the false sentiment of racism being vanquished is ?

Why hasn't anyone tried George W. Bush yet? Are one's crimes against humanity ?

Why does the vast majority of Western media outlets refer to jihadi media as 'propaganda' when every media outlet in the world has an agenda to propagate for the purpose of altering mindsets in one way or another?



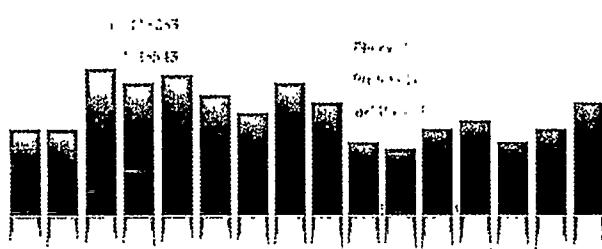
All praise is due to Allāh, who created the Creation to worship Him alone, and ordered them to follow good and avoid evil, and forbade them from corruption on land and in the sea. As to what follows:

This is a message to the whole world about those who cause climate change and its dangers – intentionally or unintentionally – and what we must do. Talk of climate change isn't extravagant speculation; it is a tangible fact which is not diminished by its being muddled by some greedy heads of major corporations. The effect of global warming have spread to all continents of the world. Drought, desertification and sands are advancing on one front, while on another front, torrential floods and huge storms the likes of which only used to be seen once every few decades now reoccur every few years. That's in addition to the islands which are quietly and calmly sinking under the waters of the oceans; and the pattern is accelerating and reports by organizations dealing with the affairs of displaced people estimate the displacement of as many as a billion humans during the next four decades as a result of this.

I am not about to talk here about partial solutions which merely lessen the harmful effects of global warming. Rather, I am going to talk about looking for a solution to the crisis at its roots. In front of the world are the records which show the huge numbers of victims of climate change, some of whom died of hunger and others of

whom died of drowning.

In the same year in which [James E.] Hansen, NASA's senior expert, confirmed the seriousness of global warming, 140,000 died and 24 million were displaced in floods in Bangladesh alone; and the caravan of victims of climate change hasn't stopped since, so those behind it must be identified and a way of dealing with them specified. All industrialized countries, especially the major ones, bear responsibility for the global warming crisis, except that most of them have called on each other to commit to the Kyoto Protocol and have agreed to reduce emissions of harmful gases. However, Bush Junior – and prior to him, Congress – rejected this agreement in order to please the major corporations. They, therefore, are the real culprits behind the assault on the global climate; and this isn't the first of their crimes against humanity; they themselves were also behind the current global financial crisis, and they themselves were behind all the speculation, monopolization and price rises in peoples' sustenance. They are also behind globalization and its tragic consequences represented by its adding tens of millions of people to the ranks of the impoverished and unemployed. And then, when the culprits themselves fall victim to their own evil deeds, the presidents of countries rush to their rescue with public funds; and in this way, the people's wealth is seized without right twice: one time through corporate fraud and



1.43
1.45
1.49
1.54
1.65
1.71
1.81
1.94
2.63
2.64

monopolization, and another time through governmental deception and power.

Many senior capitalists are characterized by wickedness and hardheartedness, and thus they don't care about the human disasters caused by their economic activities. Words, conferences and demonstrations are of no use with such people.

Hansen spoke out and warned Americans about the seriousness of global warming in 1988, but they didn't respond to him. As for conferences, the Kyoto conference took place at the end of the last century, but they didn't respond to it. And as for demonstrations, not even the largest of them – much less the smaller ones – were able to deter them from their greed and tyranny. Prior to the invasion of Iraq in 2003, people throughout the world's continents took out million-strong demonstrations in which they echoed one phrase: "No to the spilling of red blood because of black oil." But the result was that the mob boss mocked them and gave orders to start the savage assault on innocent people in Iraq whose only sin in his eyes was the presence of black gold in their country. So they killed, wounded, orphaned, widowed and displaced more than 10 million Iraqis, and they are still murdering and pillaging. That's not to mention the crimes at Abu Ghraib and Guantanamo, those ugly crimes which shook the conscience of humanity. And after these lean years, there has been no mentionable change in the things which matter; and after all of this, their new proxy was awarded the Nobel Peace Prize and he accepted it in an extreme example of the deception and humiliation of humanity.

With this, the bitter truth becomes clear, which is that the world has been kidnapped by the heads of major

corporations who are steering it towards the abyss. The policies of the world today are not being steered with

On the contrary, they continue to insist on meddling with world climate for the sake of acquiring wealth, even if that be at the cost of our children's lives.

the power of superior intellects to serve the interest of the people; but rather, with the power of the motivation and greed of oil-robbers and warmongers, the beasts of predatory capitalism.

Noam Chomsky was right when he pointed to a similarity between American policies and the policies of Mafia gangs. So they are the real terrorists, and drastic and decisive solutions are required to restrain and subdue them: restrain them from their sin and subdue their savagery; and I place in front of you a number of solutions. These are:

First: the corruption of the climate stems from the corruption of hearts and deeds, and there is a close relationship between the two types of corruption. We know that Allāh ﷺ has punished peoples with tsunamis due to the corruption of their hearts and deeds and their disobedience to Allāh, the Most High; among them were Pharaoh and his people. Allāh ﷺ says, (Corruption has spread on land and in the sea because of what men's hands have wrought, that He may make them taste the fruit of some of their doings, so that they may turn back from evil) [Ar-Rūm: 41]. Thus the happy one is he who learns his lesson, asks for forgiveness and dedicates all worship to Allāh ﷺ alone, who has no partner, through His final message to all of mankind.

Second: that we be economical in all of our affairs and avoid luxury and wastefulness, especially in food, drink, clothing, housing and energy.

Third: factories' emissions stop when the factories stop, and the way to achieve their stoppage is easy, simple and in your hands. The wheel of the American economy is like a bicycle wheel: if it loses one link in its chain, it stops moving; and among the links of the wheel of the American economy are raw materials, capital and consumers. We can affect all these links to varying degrees, but the last one is the weakest and our ability to influence it the greatest. So if the peoples of the world were to stop consuming American goods, this last link would become even weaker, leading in turn to a decrease in harmful gases.

Fourth: there must be accounting and punishment for those who head the major corporations and their political proxies, so that they stop their harmful actions against humanity. This is an easy thing for the American people, especially those affected by Hurricane Katrina and those without jobs as a result of the economic crisis, because the culprits live in their midst, particularly in Washington, New York and Texas. And here is their position at the Denmark conference demonstrating their evasiveness and how they are not serious about making the moves required to deal with climate change, as has also been shown by their denial of responsibility for previous catastrophes and their refusal to compensate the victims. On the contrary, they continue to insist on meddling with world climate for the sake of acquiring wealth, even if that be at the cost of our children's lives.

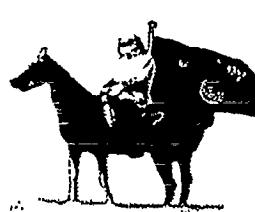
Fifth: we should refuse to do business with the dollar and get rid of it as soon as possible. I know that this action has huge consequences and massive repercussions; but it is an important way to liberate humanity from enslavement and servitude to America and its corporations. And whatever might be said about the repercussions of this decision, the fact is that remaining enslaved to them has great and more serious repercussions. An opportunity should be first given to individuals to get rid of the dollar and related currencies, inasmuch as states with large reserves of dollars – particularly in East Asia – are able to bear many of those repercussions. It isn't a secret that the dollar has lost more than 80% of its value against the euro since the latter's introduction, and the same is true for currencies tied to the dollar. Additionally, gold has risen more than 400% against the dollar since the events of September 11th, and the dollar is continuing to slide, by the grace of Allāh, and I reckon that its losses against the euro will be a whole lot more than 100%; and it's no secret to those familiar with military, political, economic and social sciences that America's star is waning, its economy is shriveling and the dollar's ship is sinking. And

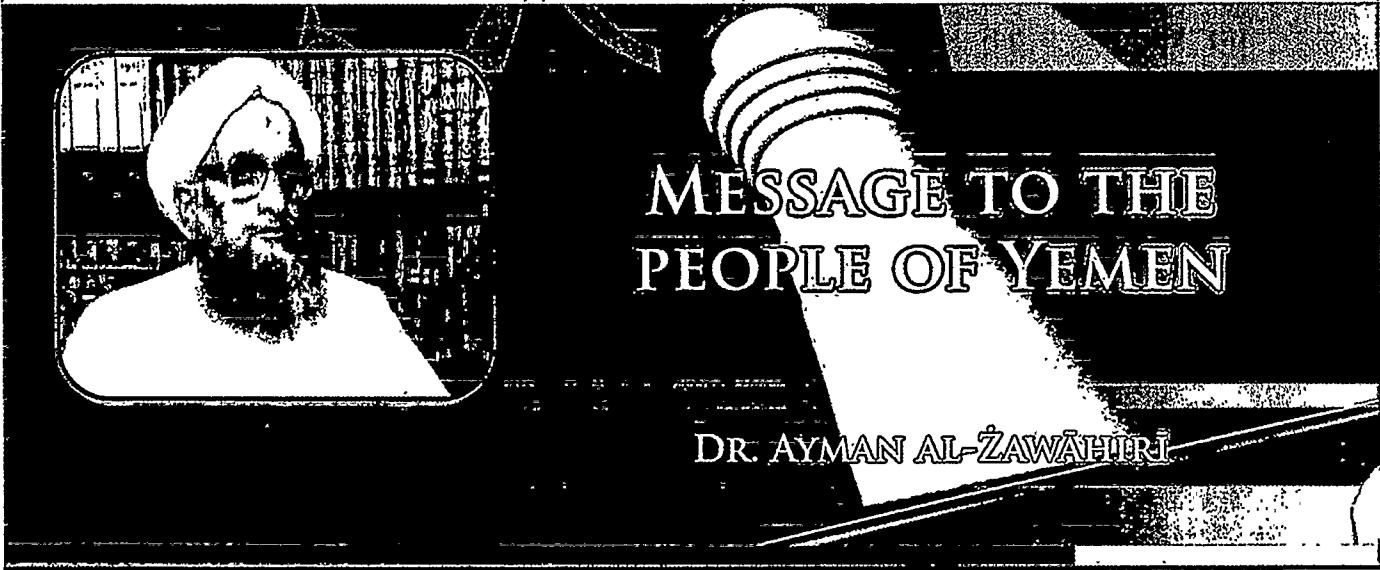
the happy one is he who learns from other's mistakes.

In closing, the world has before it a rare and historic opportunity to liberate itself from servitude to America, as the latter finds itself in a serious predicament – by the grace of Allāh – drowning in the marshes of Iraq and lost in the passes of Afghanistan. The heroic *mujāhidīn* are inflicting on them severe moral and material losses, and they want to escape but cannot, and they are looking with sorrowful and dejected eyes at their rivals in the East and West whose situation has improved and wealth has increased following America's hemorrhaging and its preoccupation with combating the *mujāhidīn*; and for Allāh is all praise.

So to all people, all inhabitants of earth: it is neither just nor equitable nor wise nor smart that the burden be left on the *mujāhidīn* alone in an issue whose adverse effects concern the entire world. What is being asked of you is simple: it is that you tighten the embargo against them. So be earnest and take the initiative in boycotting them, in order to save yourselves, your wealth and your children from climate change and in order to live freely and honorably [instead of standing on] the steps of conferences and begging for your lives, for there is no good in a life which incurs humiliation. And wealthy states must stop lending to America, because to lend to it is to finance its tyrannical wars against the weak, particularly the one against your neighbors in Afghanistan. As for the *mujāhidūn*, they will – Allāh willing – persist in their fighting of the oppressors in Iraq and Afghanistan, in order to achieve truth, cancel falsehood and help the Muslims, especially in Palestine, and in order to defend weak and disaster-stricken people in Asia, Africa and South America who have neither strength nor power.

And our final prayer is that all praise is due to Allāh, Lord of the worlds. □





THIS AWAKENING¹ which aims to liberate the Arabian Peninsula from the Crusader invaders and their treasonous agents, and which is growing and prospering – with Allāh's help and guidance – despite all the campaigns of repression, misdirection and charlatanism, and despite all the obstacles, difficulties and hindrances.

This is why I call on the noble and defiant tribes of the Yemen and tell them: don't be less than your brothers in the defiant Pushtun and Baluch tribes who aided Allāh and His Messenger and made America and the Crusaders dizzy in Afghanistan and Pakistan.

O tribes of Yemen of *īmān* and *hikmah*, Yemen of honor and defiance, Yemen of *ribāṭ* and *jihād*: your brothers from the defiant Pushtun and Baluch tribes are making the Crusaders taste woe after woe, and are sending thousands of their lions to *jihād* in Afghānistān under the banner of *Amīr al-Mu'minīn*, Mullah Muḥammad 'Umar Mujahid – may Allāh protect him – and are disciplining the treasonous Pākistān Army, making it taste defeat after defeat and forcing it to make pacts with them in order to save itself from their fighting, and they are severing the supply route of the Crusaders from Pakistan to Afghanistan.

How, O noble and defiant tribes of Yemen, can you agree to let Yemen be a supply center for the Crusade against the Muslim countries? How can you agree to let the ruling authority in Yemen to be the CIA? As for 'Abdullāh Ṣāliḥ and his gang, they're nothing but

servants and slaves to it. How can you accept this treasonous traitor as your president and ruler, when he begs the pleasure of the Americans and their dollars by spilling the blood of the free, noble and honest men of Yemen?

O free ones of Yemen and its nobility; O people of jealousy, fervor and honor in it: I ask of you what *al-Haqq*, Blessed and Exalted is He, asked of His believing slaves, when He ﷺ said, (O ye who believe! Be helpers of Allāh, as Jesus, son of Mary, said to his disciples, 'Who are my helpers in the cause of Allāh?' The disciples said, 'We are helpers of Allāh.' So a party of the Children of Israel believed while a party disbelieved. Then We aided those who believed against their enemy, and they became predominant) [Al-Ṣaff: 14].

So be helpers of Allāh ﷺ, and don't be helpers of America! Be helpers of Allāh ﷺ, and don't be helpers of 'Alī 'Abdullāh Ṣāliḥ, the agent of the Crusaders, and be a help and support to your brother's the *mujāhidīn* and don't be a support to the Crusaders and their campaign which kills the Muslims in Afghanistan, Iraq and Palestine.

I ask Allāh ﷺ to grant resolve to our brothers, the *mujāhidīn* on the Arabian Peninsula and in beloved Yemen, and to protect them from the Crusaders and their agents, and to send down upon them His strong help and illuminating conquest and near release, and to make them a thorn in the throats of the Crusaders and their agents like the House of Sa'ūd and 'Alī 'Abdullāh Ṣāliḥ, who sold their religion, honor and countries so Crusader America would be pleased with them.

¹ Taken from 'From Kābul to Mogadishu', As-Sahāb Media Foundation

NEWS FLASH



WE LOVE MUHAMMAD

In an effort to defame Prophet Muhammad (pbuh), Molly Norris of Seattle created a facebook page, 'Everybody draw Mohammed Day' in which there are over 100,000 members, many of whom submitted insulting images.



Shaykh Abu Mustapha al-Yazid, the Amir of al-Qa'idah in Afghanistan was martyred in late May in an airstrike which also martyred his wife & 3 children. We ask Allah to accept them.



Alhamdulillah, Oil giant BP continues to lose billions of dollars with the oil spill. It is estimated that they have lost over \$20 billion in revenues. After many attempts, they are unable to contain the leakage which can now be seen in Florida.



Peaceful protesters sailing from Turkey to Gaza were abruptly & violently stopped by Israel resulting in the murder of 9 protesters.



Obama announced a new American strategy which included changing the name of 'The war on Terrorism' to 'The war on al-Qa'idah'.



Jaber Shabwani, a govt. official involved in 'the war on al-Qa'idah', was killed in a US airstrike! This resulted in his father calling for a tribal war that ended in negotiations with the govt.

Interview with Shaykh Abu Basir

The head of al-Qā'idah in the Arabian Peninsula
conducted by al-Malahem staff

EXCLUSIVE INTERVIEW

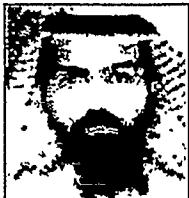


In the name of Allāh, the Most Gracious, the Ever Merciful. On behalf of the al-Malahem Media Foundation, we would like to present to our readers this interview that is exclusive to the Inspire Magazine with the Amīr of the al-Qā'idah Organization in the Arabian Peninsula, Shaykh Abū Basīr Nāṣir al-Wuhayshī, may Allāh preserve him.

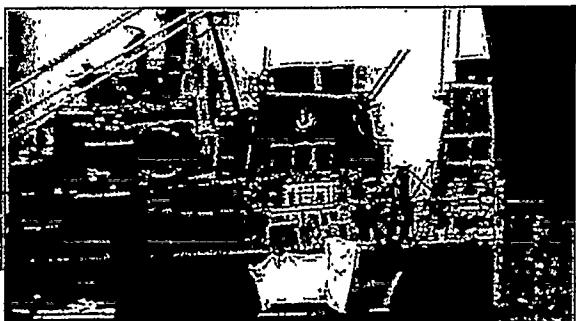
Shaykh, the al-Qā'idah of the Arabian Peninsula (AQAP) is one of the oldest branches of the organization. Can you please give us a brief introduction to its history and objectives?

All praise is due to Allāh, the Lord of the Worlds. Jihād is an obligation from Allāh ﷺ. Young Muslims are brought up into it since the day the Messenger of Allāh ﷺ carried the sword until the last of this nation will fight against the False Messiah. Jihād will continue throughout the generations of Muslims.

The organization of al-Qā'idah is among these generations of Muslims who are carrying the responsibility of calling to Islām and defending the holy sites, the religion, honor and land since its foundation before three decades. Since 1990 when the Americans occupied the



land of revelation, the youth of the Peninsula of Islām are defending their religion, their holy places and their land which their Messenger, peace be upon him, ordered to expel from it the disbelievers. They have executed a few operations against the Americans in and out of the Arabian Peninsula. The most famous are the Ulaya, al-Khobar, East Riyadh, USS Cole, Limburg, and the assassination of US soldiers in the island of Faylakah in Kuwait. The leaders of al-Qā'idah such as Shaykh al-Battār Yūsuf al-'Uyārī, 'Abdul 'Aziz al-Miqrīn, and Shaykh Abū 'Alī al-Hārithī and others led this war against the Americans in and outside of the Arabian Peninsula. We are proud with this legacy not only as Muslims but as freemen too. The organization of AQAP, as our beloved leader Shaykh Usāmah said: "With America entering into conflict with the sons of the land of the two holy places, it will forget the terrors of



Vietnam. And, by the will of Allāh, the upcoming victory in the land of Fīlījāz and Najd will make America forget the horrors of Vietnam and Beirut, by the permission of Allāh, Glorified and Exalted be He."

Our objectives are driving out the occupiers from the Arabian Peninsula and purifying its land from them, establishing the law of *shari`ah*, the establishment of *khilāfah*, spreading the call to the oneness of Allāh ﷺ, defending against the transgressors and helping the weak.

After the last few operations, the media was mentioning that the AQAP is among the most dangerous branches of the organization. Why do you think there is this increased focus on the organization? And how serious is this danger?

All praise is due to Allāh, the Lord of the Worlds, Allāh ﷺ has blessed us with effective operations against the transgressing Americans and we ask Allāh to grant us more. The interest that is shown towards AQAP is because of the strategic importance of the Arabian Peninsula. This is the place of the revelation, the birthplace of Islām, the land of the two holy Mosques and the blood of the sahāba runs through the veins of its sons. Because of the greed of the Americans, they have vital interests in the Arabian Peninsula. The passage ways of commerce pass through its waters and oil is stolen from it. So this place is a vein of life for the Americans.

Thus they are focused on it and they do not want any conflicts in this area or any group that would protect the wealth of the Muslims and their religion. They fear that their plots would be foiled and their dreams brought to an end.

To answer your question on how serious the danger of AQAP is, I say that wherever there are *mujāhidin*, there is danger awaiting the disbelievers. The *mujāhidin* are one body and if one of them is somewhere you would find fear and terror spreading in that place.

All of the branches of al-Qā`idah have succeeded in powerful operations against the Americans and the latest is the car bomb in New York. The different branches have good competition in fighting the Americans and their allies. All of them want to win the race of destroying the idol (i.e., America) and to have the greatest share in that effort.

The first operation for AQAP outside of Yemen targeted Muḥammad bin Nayif, the Saudi Assistant Minister of

Defense. Why Muḥammad bin Nayif? And what are the results of the operation?

All praise is due to Allāh, the targeting of Muḥammad bin Nayif was part of our effort to purify the Arabian Peninsula from the traitors. He and his ilk are the ones who allowed the Americans to set base in the Peninsula of Islām, playing the role of Abū Ruqāl in its worst forms. He is an American in the clothes of an Arab. If it wasn't for these traitors, the American airplanes wouldn't have bombed Iraq and Afghanistan from the airports of Kharj and Riyadh and others, and if wasn't for them, the Jews wouldn't have remained in Palestine for more than sixty years.

So this evil deformed person who is leading the war against the *mujāhidin*, who is plotting against them day and night, and is implementing the American agenda, has led us to target him because of his actions.

Because of the greed of the Americans, they have vital interests in the Arabian Peninsula. The passage ways of commerce pass through its waters and oil is stolen from it. So this place is a vein of life for the Americans. Some of the results of this blessed operation are that it turned the attention of the *mujāhidin* to target the leaders of disbelief and the plotters of evil and that reaching them is not difficult by the will of Allāh. This operation broke the legend of the infallibility of their security measures and made it clear that the heroic *mujāhid* - by properly concealing his device, not having any metal parts in it and putting his trust in Allāh ﷺ - can reach to his target without being exposed.

Q4: Regarding the operation of brother `Umar al-Fārūq – may Allāh hasten his release – on the Detroit flight, even though the device did not explode, analysts considered that the message intended by the operation has reached its destination. What is the message behind the operation? And what are the fruits of the operation?

All praise is due to Allāh, the operation of `Umar al-Fārūq – may Allāh hasten his release – is a strong blow to the coffin of the





American economy and is a slap in the face of the American security apparatus. He reached his destination and was able to break through all of the strict security barriers after passing through a few airports and was searched in them. But through the blessing of Allāh ﷺ, all security equipment failed to display his explosive device.

The message we intended on sending to the Americans is: "America will never enjoy security until we live it in Palestine and it is not fair for you to enjoy life while our brothers in Gaza are going through a difficult life."

The fruits of the operation are many. Some of which:

- Great loss to the US economy which reached \$41 billion and all of their security measures have gone with the wind.
 - The fear which has spread throughout airports and security institutions has revealed to the American people that its security institutions are not to be counted upon.
 - Delivering fear to the American people and creating a balance in fear and that security is not something that the government of Obama can control.
 - Opening the door for many Muslim youth in the West who want to seek revenge from the Crusader states that are fighting Islām.
- ... What does al-Qā'idah want from the West for it to stop targeting it?

What we want from the West is one thing: To stop aggression and oppression against the Muslim Nation and to withdraw out of its land. This solution was given by all

of our leaders and in more than one occasion. The truce was offered by the one who has real authority to take such a decision on behalf of the Muslims, Shaykh Usāmah bin Lādin, may Allāh preserve him. His offer was refused. Whenever we offer a sound plan, they escalate in their stubbornness so we are left with no option but to defend ourselves and fight the transgressors.

If the West refrains from attacking us and oppressing our Nation, we will refrain from them. Otherwise we will have them drink from the same cup that they have the innocent from our Nation drink from.

Q6: A few places in Yemen were subjected to American bombings such as Abyan, Shabwa and Ma'rib.

The traitor government claimed that they were preemptive strikes against al-Qā'idah. What is the reality of what happened? And did these operations weaken the organization?

The American culture is that of killing other people. How

**The message we intended on sending to the Americans is:
"America will never enjoy security until we live it in Palestine and it is not fair for you to enjoy life while our brothers in Gaza are going through a difficult life."**





many have the Americans killed from the Vietnamese, the Japanese, the Iraqi people, the Afghani people, and the Somali people, and how many have the Zionist allies killed from the sons of Palestine with the support of these bloodthirsty beasts? And finally they have killed tens from the tribe of *Bākāzim*, *Arḥab* and *al-‘Awāliq*. They have killed women and children and lied by saying that these were preemptive strikes against al-Qā’idah in order to justify to their people that they have killed the leaders of al-Qā’idah.

The Yemeni government jumped not to defend its sovereignty and its innocent people but it condemned the oppressed and justified for the Americans their crime.

The Yemeni government jumped not to defend its sovereignty and its innocent people but to condemn the oppressed and justify for the Americans their crimes. They marketed the American bombing as a bombing performed by their air force against al-Qā’idah when they knew that the casualties were Bedouins. But it seems as if the Yemeni government

has settled some previous scores while the women and children pay the price at the hand of the Americans.

And what are these accurate operations that have killed tens of children and women? If the pilot was ignorant of military matters he would still be able to tell the difference between tents of bedouins and military sites, but it is American hate and lust for killing others.

These bombings will not deliver

Q7: The traitor government media claimed that you have been killed along with your deputy and the military commander. It turned out that the whole claim was a lie. In your view why does the government lie in such a way? And what does that point out to?

The president of Yemen is a professional liar, especially when it comes to lying in order to extort money. Such lies bring in dollars from the Americans. They are gullible and he is creating for them fake victories.

anything to the Americans and will not weaken the organization by the blessings of Allāh. Instead they will only advance us further and push the Muslim people to stand with us. These reckless acts of the Americans will only reveal to the Muslim people the reality of the democracy of murder and destruction.

As the caller to Islām, Shaykh Anwar al-‘Awlākī, may Allāh preserve him, said: "The distinctive mark of the Yemeni government is lying. They are lying to their people. They are lying to the outside world. They are lying to everyone." They have been lying for thirty years. They lie against their people in an exposed fashion and this proves to us their inability to





defend themselves let alone others and that the matter is out of their hands now. Thus, they have nothing else to do but lie and claim that we have killed so-and-so and imprisoned so-and-so. This is all in order that foreign assistance keeps flowing in.

· Why does al-Qā'idah insist on operations against the West and especially America?

All praise is due to Allāh. America is the one forcing us to target it. These heinous crimes which the human soul rejects such

as the cartoons of the Messenger ﷺ and holding celebrations and awarding those who curse the Prophet ﷺ require us to target the Americans. In fact they require us to wipe them out of the map completely. America is a cancer that needs to be removed along with the West that is supporting this criminal behavior and are banning the *niqāb* of the chaste and pure Muslim women.

Thus, we insist on fighting against this oppression and aggression. The issue now is not fighting for peoples' lives, land or wealth as the obligation has become greater than that. The issue now is the defense of the Prophets and supporting them against these obscene people. For them there is no way out from the punishment of Allāh because Allāh ﷺ will protect His Messengers. Allāh ﷺ protects the believers so wouldn't he protect His Prophets who are the most beloved to Him and are the chosen ones of His creation?

Allāh ﷺ will give us victory against them and what America awaits in the coming days is greater and worse than what has passed by the will of Allāh:

Allāh ﷺ says: (Say: "Do you await for us except one of the two best things [i.e., martyrdom or victory] while we await for you that Allāh will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting) [at-Taubah: 52]

· In the end what is your advice to the Muslims in the West?

My advice to my Muslim brothers in the West is to acquire weapons and learn methods of war. They are living in a place where they can cause great harm to the enemy and where they can support the Messenger of Allāh ﷺ.

There is no meaning in life if the Messenger of Allāh ﷺ is cursed while they listen to and see such crimes being committed in front of their eyes. It is not enough to defend him, may my father and mother be sacrificed for him, to participate in demonstrations and protests because these methods would not stop the West which is already used to them. The successful means are through explosive devices and sacrificing souls. That is a more pronounced and successful

way of defending him and this is a practice started by the Tālibān of Pakistan, Nidāl Ḥassan, and 'Umar al-Fārūq, may Allāh release

them and on this path are men who are coming to you by the will of Allāh.

O Muslims rise up in defense of your Messenger ﷺ; a man with his knife, a man with his gun, a man with his rifle, a man with his bomb, by learning how to design explosive devices, by burning down forests and buildings, or by running over them with your cars and trucks. The means of harming them are many so seek assistance from Allāh ﷺ and do not be weak and you will find a way. The rights of the Messenger of Allāh ﷺ upon us are great and it is nothing for all of us to die for his sake; may our mothers be bereaved of us if we do not defend him ﷺ.

O Muslims you have no excuse in front of Allāh except if you fight in defense of his Messenger ﷺ. If you cannot fight, then you should emigrate from the land where he is being cursed because such a land is awaiting the wrath of Allāh. Especially that the Messenger of Allāh ﷺ discouraged living amongst the disbelievers so how about living at ease amongst them when the Messenger of Allāh ﷺ is being attacked and you do nothing to defend him or leave the land where he is being cursed? What will you answer your Lord on the Day of Judgment?

If you fail to emigrate, then at least boycott the disbelievers and proclaim the oneness of Allāh ﷺ, *Walā'* and *Barā'* and pray to Allāh ﷺ to make a way out for you.

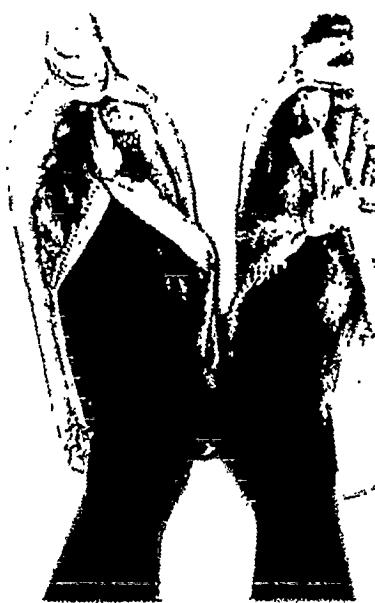
May Allāh ﷺ grant us success in giving victory to His religion and His Messenger ﷺ.

And all praises and thanks belong to Allāh, the Lord of the Worlds.

Ready to purchase your favorite shoes?



First spend on
those who deserve
a share of your
wealth...



وَتَأْنِي أَكْسَى شَكْلٍ لِمُحِبِّ دُرُجَ الْشَّرِيفِ وَالْمُتَكَبِّرِ وَالْمُسْكِينِ وَالْمُسْبِطِ وَالْمُشَاهِدِ وَقِيقَ الْمُرَبِّ

...And gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves
[al-Baqara: 177]

The West should ban the Niqāb covering its Real Face

Yahya Ibrahim



The Islāmic ruling on the obligation of the *niqāb* is disputed among the scholars of Islām. However, even those who do not mandate it do state that it is a recommended and virtuous act. In other words, to wear the *niqāb* is a Muslim woman's "right".

Over this "right", various legislative wars are being fought out throughout Western parliaments and courts. The war on Islām is taking different faces. There is a physical war being fought out in Afghanistan, Iraq, and now an escalating remote control war on Pakistan, Yemen and Somalia. There is a battle of hearts and minds fought out in the media and in academia, and then there is a legislative war being fought out in parliaments and courtrooms across Europe and North America, and the focus of this battle is the *niqāb*.

It is interesting how this item of clothing a Muslim woman may choose to wear would turn out to be the symbol, and point of contention, in an undergoing ideological battle between Islām and the West. The *niqāb* is today's manifestation of a clash of civilizations and an additional proof to a mounting body of evidence that the West is anything but tolerant towards its Muslim population.

In the words of the French President, Nicolas Sarkozy, we can see an illustration of a Western view of the *niqāb*: "The problem of the *burqa* is not a religious problem. It is a problem concerning the freedom of women, the dignity of women. The *burqa* is not a religious symbol but a sign of subservience, of abasement. I want to say solemnly that it is not welcome on the territory of the French Republic. We cannot accept in our country women who are prisoners behind a grill, cut off from all social life, deprived of any identity. This is not the French Republic's idea

about the dignity of women."

This is quite a lot to pile up on top of this garment: The *niqāb* is a problem to the dignity of women, it is a symbol of subservience and abasement, it imprisons a woman and cuts her off and deprives her of her identity!

This is what the head of the French Republic had to say about the garment millions of Muslim women around the world wear and have been wearing for centuries. Let us also not forget that nothing used to be seen from the wives of the Messenger of Allāh ﷺ; not even their eyes and according to Sarkozy, that is an abasement that deprives women of their identity.

The *mujāhidīn*, who are the true and honest representatives and spokesmen for Islām today, are straightforward in their opposition to Western imperialism and Western values that are being imposed on the Muslim world by force. But the West is hiding behind a *niqāb* of human rights, civil liberties, women's rights, gender equality and other rallying slogans while in practice it is being imperialistic, intolerant, chauvinistic and discriminating against the Muslim population of Western countries.

As mentioned above the *niqāb* is not mandatory on Muslim women according to many scholars. But because it is a right of Muslim women and because it has become a symbol of being a Muslim today, Muslims need to take a firm position in this battle and dig in their trenches.

For this reason we promote that Muslim women in the West who do not view wearing *niqāb* as being a religious duty to wear the *niqāb* as a public sign of their rejection

of forced assimilation, as a symbol of their pride at being Muslim, as a public statement that is carried as a badge of honor in face of a decadent Western way of life, and a statement that proclaims that even if I am not obliged to wear the *niqāb*, I will wear it because I refuse to have the West decide for me how I am going to practice my religion.

Muslim women wear the *niqāb* because they want to wear it and because they choose to. Our sisters need to dispel the Western myth that Muslim women need to be emancipated because they are being forced into wearing a garment they do not want to wear.

The ruling of the *niqāb* is irrelevant here. Within a short span of time there was Fort Hood, the operation of Omar Farouk, the attempt against the Swedish cartoonist and finally Times Square. There is no reason to believe that such attacks would abate.

in the Western perception of the *niqāb* if the four *Imāms* agreed on the obligation of *niqāb* or if *Imām Ahmad* or *Ibn Taymiyyah* didn't. The *niqāb* is carrying the weight it is carrying because it is a publicly visible sign of being a Muslim. Similar to the minarets it is a symbol of Islām. Whether the *niqāb* is an obligation or not, and the fact that the minarets are not actually rooted in Islāmic tradition are not important to the issue here because it is not the *niqāb* or the minaret that the West is against, it is Islām itself, and these are merely symbols for it.

One may argue that the ruling is relevant and that the West is not against Islām because it is the *niqāb* that is under attack and not the veil. They may argue that the *niqāb* is under attack because it is a security risk and because many "experts" tell us that the *niqāb* is an Arabian

rather than Islāmic costume and we are not against the veil which Muslims say is a religious practice that women must abide by. That is what some may argue. The answer to that is two-fold. First, as we have been witnessing, there is a gradual attack that is starting from bottom up. It is a step-by-step process that is meant to assimilate the Muslims gradually rather than overwhelm them at risk of alienating them. Second, the veil has in fact already suffered its own attacks. There are already cases where Muslim women who already have their faces uncovered are asked to take the next step of uncovering their head. This has happened in the US state of Georgia and in France and

we should expect more.

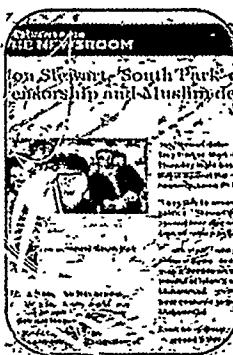
The evidence for the claim that it is Islām rather than the *niqāb* or the minaret that is under attack, is the torrent of cartoons defaming Muḥammad ﷺ under the pretext of the freedom of expression. Muslims are accused of being oversensitive and not getting the "joke". This claim is a joke in itself and it is the West that is not getting it. If the West has chosen not to take religion seriously because its religion has a history of intolerance and bloodshed, and is dogmatically inconsistent then that is the West's prerogative on whether to take their religions seriously or not. But why should that apply to Islām? If the Jews came to the conclusion that the Old Testament has simply too many injunctions for executing people to be taken seriously in today's world and the Christians had enough of

the Pope's inquisition then they should actually be commended for distancing the Church from the State. But all of that has nothing to do with Islām because Islām is not a manmade religion; it is not a religion that has been tampered with as the rabbis and priests did with the other two Abrahamic faiths. The Qur'ān is original and Muslims are the only people on the face of the earth who possess a detailed and authentic history and record of statements made by any Prophet since Ādām all the way to Muḥammad ﷺ. Muslims know what the seal of the Prophets did and said, peace be upon him. The same cannot be said about the histories of either Moses or Jesus.

Therefore, we as Muslims do take Islām

seriously and we take it literally. We also take the honor of Muḥammad ﷺ seriously and we love him dearly. Cartoons defaming Muḥammad ﷺ are no joke and Muslims have made that very clear, yet the defamation continues as we have recently seen with the South Park affair.

With the wars of *niqāb* being fought out and the defamation of Muḥammad continuing, and a physical battle being fought out in various parts of the Muslim world, one should only expect the West to remain a field of operation for the *mujāhidīn*. Within a short span of time there was Fort Hood, the operation of 'Umar al-Fārūq, the attempt against the Swedish cartoonist and finally Times Square. There is no reason to believe that such attacks would abate.



THE DUST WILL NEVER SETTLE DOWN CAMPAIGN

If there is no check on the freedom of your words,
then let your hearts be open to the freedom of our actions

Shaykh Usamah bin Laden

The Cartoon Crusade

THE DUST WILL NEVER SETTLE DOWN CAMPAIGN



In spirit of defending the Messenger of Allāh, peace and blessings be upon him, we have dedicated a section of this issue for this purpose.

In this section:



Timeline of Events pertaining to the cartoons



The Dust will never settle down

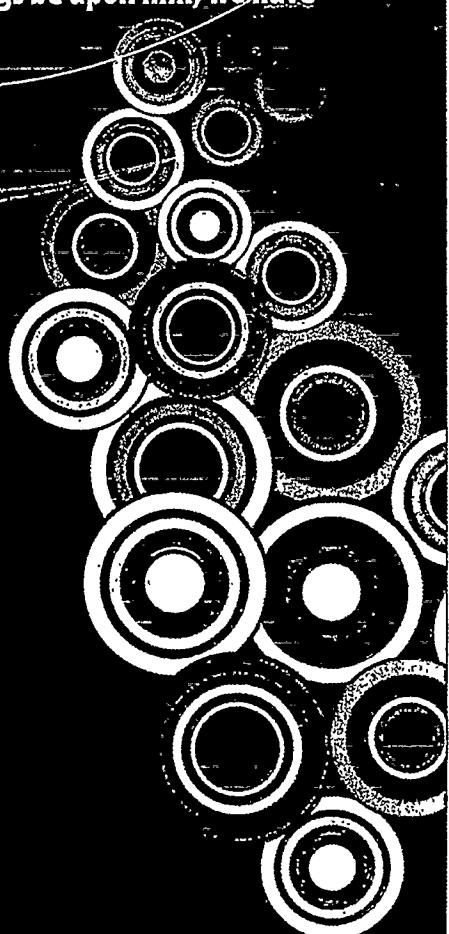


May our souls be sacrificed for you

Noting the important dates ever since the beginning of the cartoons of Muhammad, peace be upon him

A hit list for the ummah to take out pertaining to the figures related to the blasphemous caricatures

Our guest writer Shaykh Anwar writes on the seriousness of the caricature issue & what must be done



TIMELINE OF EVENTS

2005

September 2005: Flemming Rose, the cultural editor of *Jyllands-Posten*, commissions twelve cartoonists to draw cartoons of Prophet Muhammad, peace be upon him. They are published by the end of the month.

October 14, 2005: Two of the cartoonists are advised to go into hiding after receiving death threats.

December 7, 2005: Strikes against the cartoons begin on a regular basis in Pakistan and soon spread all over the West and Islamic world.

January 27, 2006: The *Jyllands-Posten*'s website was hacked using a denial-of-service attack.

February 2, 2006: The Islamic group based in Britain, al-Qurabaa, publishes an article entitled "Kill those who insult the Prophet Muhammad".

February 22, 2006: Danish company, Arla Foods, reports millions in losses from the worldwide boycotts.

February 3, 2006: Belgian newspaper, *Het Volk*, prints the cartoons and quotes Etienne Vermeersch as saying Belgian papers should publish such caricatures every week so that Muslims can get used to the idea.

February 3, 2006: Hundreds of Muslims march from the London Central Mosque to the heavily protected Danish embassy chanting jihadi slogans.

February 3, 2006: Saudi Shaykh Badr bin Nader al-Mashar refers, in an audio message posted online, to the cartoon furor as "part of the war waged by the decadent West against the triumphant Islam" and issues a call "to the billion Muslims: where are your arms? Your enemies have trampled on the prophet. Rise up."

February 4, 2006: The building which houses the Chilean, Swedish, and Danish embassies in Damascus, Syria, is set on fire after being stormed by angry mob. As a response to this incident, the Danish Ministry of Foreign Affairs issued a warning urging Danish citizens in Syria to leave the country immediately.

February 4, 2006: The Danish newspaper *Politiken* reveals that *Jyllands-Posten* in 2003, denied an unsolicited submission that caricatured the resurrection of Jesus, with the reason, that it would lead to an outcry.

February 5, 2006: The Danish consulate in Beirut, Lebanon is set ablaze during a demonstration.

February 7, 2006: Thousands of protesters clash with police and NATO peacekeepers in Afghanistan. Five Norwegian soldiers are injured by grenade splinters.

February 7, 2006: 578 Danish websites are hacked within a span of week.

February 7, 2006: The Taliban urge Muslims to declare jihad over the cartoons.

February 14, 2006: The Italian minister Roberto Calderoli wears a t-shirt emblazoned with cartoons of Muhammad. Calderoli stated: "I have had T-shirts made with the cartoons that have upset Islam and I will start wearing them today. We have to put an end to this story that we can talk to these people. They only want to humiliate people. Full stop. And what are we becoming? The civilization of melted butter."

2006

March 1, 2006: Salman Rushdie, Ayaan Hirsi Ali, Taslima Nasrin, Bernard-Henri Levy, Irshad Manji, Ibn Warraq, are among a dozen writers to have put their names to a statement in a French weekly Charlie Hebdo paper warning against Islamic "totalitarianism". Charlie Hebdo reprinted the cartoons in France earlier on.

March 20, 2006: Police in Berlin overwhelm Amer Cheema, a student from Pakistan, as he enters the office building of Die Welt newspaper, armed with a large knife. Cheema admitted to trying to kill editor Roger Koppel for reprinting the Muhammad cartoons in the newspaper. On 1 May 2006, Cheema committed suicide in his prison cell. Cheema's family and Pakistani media claim he was tortured to death. 50,000 people attended Cheema's funeral near Lahore.

April 24, 2006: Shaykh Usamah bin Ladin reiterates the boycott of Danish products and the punishing of the cartoonists.

2007

February 12, 2007: Danish police arrested several people suspected of planning to assassinate the cartoonist who drew the turban cartoon. On the following day, Jyllands-Posten reprints one of the cartoons as a response to the arrests.

February 20, 2007: Shaykh Usamah bin Ladin threatens the EU over the reprinting of the cartoons.

AUGUST 18, 2007: In Sweden, the Örebro-based regional newspaper, Nerikes Allehanda, published a newly created cartoon from Lars Vilks which showed Muhammad, peace be upon him, as a dog. In a short span of time, the images spread to various other Swedish newspapers.

September 5, 2007: A Muslim woman in Western Sweden was arrested on charges of issuing a death threat against Lars Vilks in an e-mail. The sister confirmed in police interrogation that she had written the mail and said that she did not have any regrets about it.

September 15, 2007: The leader of the Islamic State of Iraq, Abu Umar al-Baghdadi, released an audio statement pertaining to Lars Vilks saying, "We announce a reward of \$100,000 to anyone who kills this infidel criminal! This reward will be raised to \$150,000 if he is slaughtered like a lamb." He also placed a reward of \$50,000 on Ulrik Johansson, editor-in-chief of Nerikes Allehanda.

2008

February 12, 2008: The Danish Security and Intelligence Service (PET) announced the arrest of three Muslims — two Tunisians and one Moroccan-born Dane — who were charged with planning to assassinate Westergaard. After the plot was foiled, the Danish secret service was made responsible for protecting Westergaard. He was placed under police surveillance when travelling to and from work. His house was fitted with steel doors, a panic room, reinforced glass in the windows and surveillance cameras.

2010

January 1, 2010: A 28-year-old Somali Muslim intruder armed with an axe and knife entered Kurt Westergaard's house shouting phrases like, "We will get our revenge!", "Revenge!" and "Blood!" He was subsequently shot and wounded by police within minutes of intrusion.

March 9, 2010: Seven Muslims were arrested in the Republic of Ireland over an alleged plot to assassinate Lars Vilks.

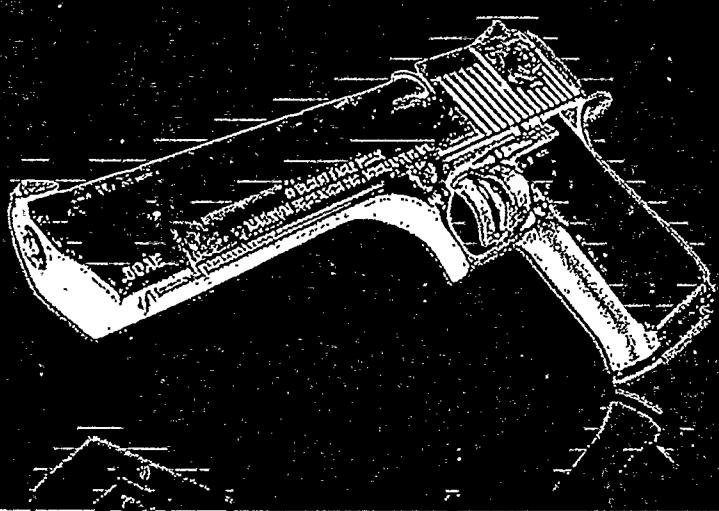
March 9, 2010: Colleen R. LaRose from the Philadelphia, Pennsylvania suburbs, had her federal indictment unsealed charging her with trying to recruit mujahideen to assassinate Lars Vilks.

April 20, 2010: Molly Norris of Seattle, Washington posted on her Facebook page an annual competition called, 'Everybody Draw Mohammed Day'. She wrote that if millions of people draw pictures of Muhammad, Muslims would not be able to kill them all, and threats to do so would become unrealistic. After her call became widespread, she quickly retracted from her position. However, other Facebook users had carried on with the competition, and it is now led by an information technology specialist based in Toronto, Canada named Mimi. It's reported that there are over 100,000 fans on her facebook page.

May 11, 2010: Lars Vilks was giving a lecture at Uppsala University when, about ten minutes into the lecture, one man sitting in the front row suddenly rushed towards him. According to Vilks, the man struck him with his head. Other attackers rushed forward, but the police intervened and stopped the brothers. As a result, Vilks was slightly injured.

THE DUST WILL NEVER SETTLE DOWN

LARS VILKS
CLEMMING ROSE
CARSTEN JUSTE
GERT WILDERS
SAM NUSHEIDE
KURT WESTERGAARD
AYAAN HIRSCHI
JLF JOHANSSON
MOLLY NORRIS





MAY OUR SOULS BE SACRIFICED FOR YOU!

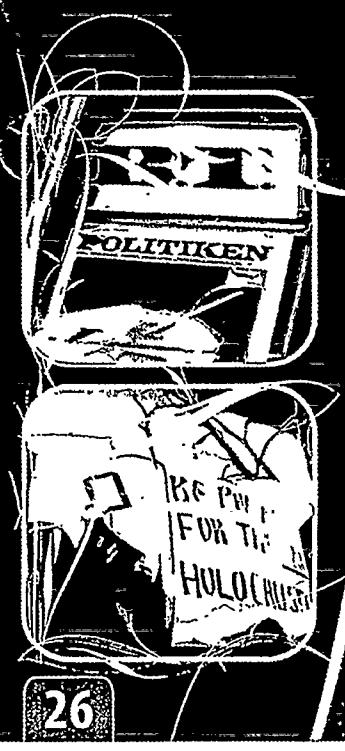
SHAYKH ANWAR AL-AWLAKI

If you have the right to slander the Messenger of Allāh ﷺ, we have the right to defend him. If it is part of your freedom of speech to defame Muhammad ﷺ, it is part of our religion to fight you.

I would like to express my thanks to my brothers at *Inspire* for inviting me to write the main article for the first issue of their new magazine. I would also like to commend them for having this subject, the defense of the Messenger of Allāh ﷺ, as the main focus of this issue.

This effort, the effort of defending the Messenger of Allāh ﷺ, should not be limited to a particular group of Muslims such as the *mujāhidīn* but should be the effort of the *ummah*, the entire *ummah*. This is an issue that should unite the efforts of the Muslims worldwide.

When I delivered a lecture in defense of the Messenger of Allāh ﷺ almost two years ago, I anticipated that the cartoon-controversies along with the Muslim response to them were not going to be some isolated incidents that





would just fade away. My prediction was that the West would continue escalating its attacks and would only entrench itself deeper into blasphemy. I expected this, because the hatred the West holds towards Islām and the Prophet of Islām ﷺ is a smoldering fire only waiting for an opportunity, a chance, to vent itself through a "proper" channel within the boundaries set by Western laws and freedoms.

Outrageous slander, blatant smearing of Muḥammad ﷺ, desecration of the Qur'ān, and the insulting of over a billion Muslims worldwide are done under the pretext of "freedom of speech". They are never called what they really are: a deeply rooted historic hatred for Islām and Muslims. Yesterday it was in the name of Christianity; today it is in the name of Democracy.

Allāh says: (Hatred has already appeared from their mouths, and what their breasts conceal is greater) [al-`Imrān: 118].

For these reasons, for this combined effect of an escalating problem, I gave my lecture the title, *The dust will never settle down*.

Today, two years later, the dust still hasn't settled down. In fact the dust cloud is only getting bigger.

Whenever the affair calms down, someone somewhere in the Western world is sure to flare it up again. From 2005 onwards the cycle of offense is unabated.

What the West is failing to realize is that these attacks are also serving as a mobilizing factor for the Muslims and are bringing more and more Muslims to the realization that jihād against the West is the only realistic solution for this problem along with a host of other problems that cannot be cured without fighting in the path of Allāh.

Muslims do love Muḥammad ﷺ and do want to defend his honor and their methods of doing so are varying. Muslims protested and demonstrated worldwide. They burned flags and struck effigies. They boycotted products

manufactured by some of the countries involved. All of these acts of good were a manifestation of the solidarity of Muslims in defense of the Messenger of Allāh ﷺ. On the other hand, there were some completely misguided efforts such as those of some of the callers to Islām who paid a visit to Denmark along with young Muslim boys and girls to start a dialogue in order to build bridges of understanding between the Muslims and the people of Denmark!

It is not enough to have the intention of doing good. One must do good in the proper way. So what is the proper solution to this growing campaign of defamation?

The medicine prescribed by the Messenger of Allāh ﷺ is the execution of those involved. A soul that is so debased, as to enjoy the ridicule of the Messenger of Allāh ﷺ, the mercy to mankind; a soul that is so ungrateful towards its Lord that it defames the Prophet of the religion Allāh ﷺ has chosen for his creation does not deserve life, does not deserve to breathe the air created by Allāh ﷺ and enjoy a life provided for by Allāh ﷺ. Their proper abode is Hellfire.

The Messenger of Allāh ﷺ called for the assassination of Kā'b bin al-Ashraf and there are other incidents of his companions killing those who spoke against him. There was a blacklist of names of people in Makkah that were to be killed even if found hanging on to the clothes of al-Kā`ba, the holiest site in Islām. This list included, among others, women who sang poetry defaming Muḥammad ﷺ. Even though Muḥammad ﷺ prohibited the killing of women who are non-combatants, these women were an exception because of their unprecedented transgression.

There were some Muslim voices giving their interpretations as to why the US has not been involved in Europe's expression of hate. For myself it was only a matter of time before the US joins in. Now America has entered into the fray with full force. The 20th of May event overshadowed all what preceded it. America was the one missing link in

the chain. The chain is now full circle. The West has started this war and it will turn colossal. The West is awakening a sleeping giant.

We, by the will of Allāh will not back down from the defense of our beloved. We will fight for him, we will instigate, we will bomb and we will assassinate, and may our mothers be bereaved of us if we do not rise in his defense. It is the honor of the best of creation that is at stake and it is not much to set the world on fire for his sake.

To my Muslim brothers everywhere especially in the West: When the Ṣahāba, may Allāh be pleased with them, came back from a successful assassination mission against one of their enemies, the Prophet ﷺ met them on their return with a beaming face and said: «May these faces be successful». Who among you will be of those who will meet the Messenger of Allāh ﷺ on the Day of Judgment only to have him smile at you, pleased with your action, and hand you a drink from *al-Kauthar* because you rushed to his defense?

This is a golden opportunity to have the honor of performing an act in the service of Islām greater than any form of jihād. Defending the Messenger of Allāh ﷺ is a greater cause than fighting for Palestine, Afghanistan or Iraq; it is greater than fighting for the protection of Muslim life, honor or wealth. This is the pinnacle of all deeds and is waiting for the likes of Muḥammad bin Maslamah.

A cartoonist out of Seattle, Washington, named Molly Norris started the "Everybody Draw Mohammed Day". This snowball rolled out from between her evil fingers. She should be taken as a prime target of assassination along with others who participated in her campaign. This campaign is not a practice of freedom of speech, but is a nationwide mass movement of Americans joining their European counterparts in going out of their way to offend Muslims worldwide. They are expressing their hatred of the Messenger of Islām ﷺ through ridicule.

The large number of participants makes it easier for us because there are more targets to choose from in addition to the difficulty of the government offering all of them special protection. But even then our campaign should not be limited to only those who are active partici-

pants.

These perpetrators are not operating in a vacuum. Instead they are operating within a system that is offering them support and protection. The government, political parties, the police, the intelligence services, blogs, social networks, the media, and the list goes on, are part of a system within which the defamation of Islām is not only protected but promoted. The main elements in this system are the laws that make this blasphemy legal. Because they are practicing a "right" that is defended by the law, they have the backing of the entire Western political system. This would make the attacking of any Western target legal from an Islāmic viewpoint. The entire Western system is staunchly protecting and promoting the defamation of Muḥammad ﷺ and therefore, it is the entire Western system that is at war with Islām. Assassinations, bombings, and acts of arson are all legitimate forms of revenge against a system that relishes the sacrilege of Islām in the name of freedom.

We will fight for him, we will instigate, we will bomb and we will assassinate, and may our mothers be bereaved of us if we do not rise in his defense.

Western freedoms of expression guarantee the defamation of Islām but do not guarantee the right to speak about issues such as the Holocaust. When the cultural editor at *Jyllands-Posten* who posted the Muḥammad ﷺ cartoons wanted to publish cartoons on the Holocaust, he was placed on indefinite leave and the editor in chief of the newspaper said that *Jyllands-Posten* under no circumstances would publish the Holocaust cartoons.

Now, with the defamation of Muḥammad ﷺ reaching the shores of America, I wonder whether the patriotic American Muslim will still have the audacity to claim that he enjoys the right to be a Muslim in America? Does he understand that this right includes his duty to fight against those who blaspheme his Prophet ﷺ?

We invite Muslims worldwide to stand up in defense of the Messenger of Allāh ﷺ and for their efforts to manifest in all appropriate means.

May Allāh make us of those who are honored with playing a part in the defense of the best of creation, Muḥammad ﷺ.

You may contact Shaykh Anwar through any of the emails listed on the contact page





In the name of Allāh, the Ever Gracious, the Eternally Merciful

From Usāmah to Obama,

Peace be upon those who follow the guidance. As to what follows:

If our messages can reach you by words, then they wouldn't have travelled by planes...

And indeed the message we intended to send to you through the plane of the hero 'Umar al-Faruq, may Allāh free him, is to emphasize the previous message...

And was conveyed to you by the heroes of 9/11, and was repeated from before and after, and it is: America will never live in peace until we live its reality in Palestine.

And it's unjust for you to enjoy life while our brothers in Gaza are going through the most difficult life. And thus, we, by the will of Allāh, will continue our attacks as long as your support of the Israeli's continue.

And peace be upon those who follow the guidance.

يَا شَهِيدًا قَدْ أَنَارَ O Martyr, You have illuminated!

What does it take for one to realize that his end is near? It takes reflection to come to the realization about the facts of life. The fact is that every soul is going to come to an end, completing the test of this world. Those who prepare with their utmost will be greeted with success. Those who lag in their preparation will have to face the consequences. The martyr who fights and dies in the path of Allāh, undoubtedly has the greatest chance of meeting his Lord as a victor. So what will your excuse be for *.....* from Paradise?



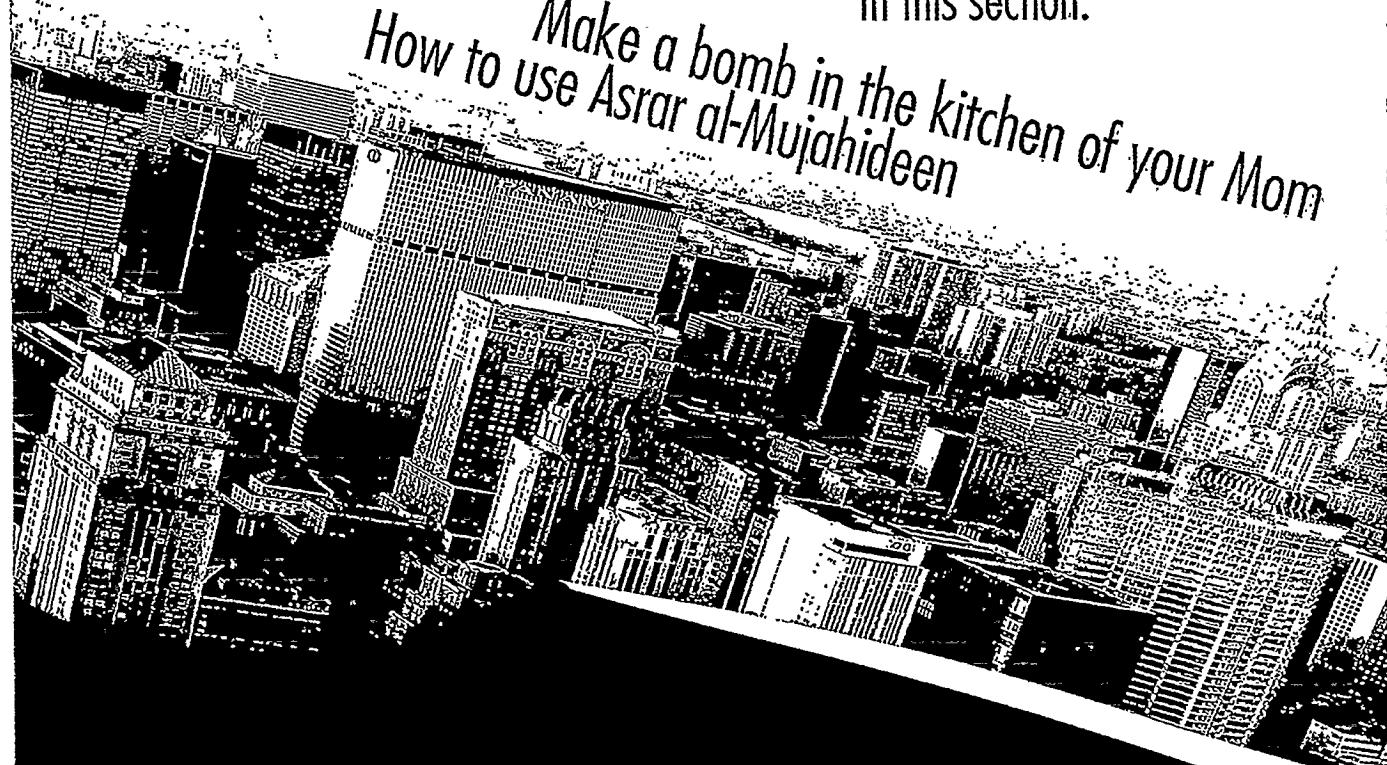
On the day every nation kneels
In the midst of the gathering
To be questioned about the responsibility
Have you accepted the call of the Messenger?
On the day that people will come in flocks
And the mighty ones from the people will come as a slave
Did you think it (residing on earth) was for eternity?
And a staying which would never end?
On that day what will we say?
A day which money will not benefit, or a friend or relative
They will all be to you as evil and harm.
Except those who obtained acceptance.
A day when people will fear the fire
and smoke and destruction
And humiliation and denigration
which minds cannot resist
On that day what will we say?...
On the day our flag will be calling
Where are you? Come to Jihād!
On the day the caller will scream out
Where, where are these minds [that will comprehend]?
On the day we will be asked about the [ummah's] honor
And [about] the weak and the orphans
Oh people fight in defense [of Islām]
For the martyr has acceptance (on that day)
On that day what will we say?
Oh Martyr, you have illuminated
Our path which is light and fire
For you have made the enemies suffer
He (the *shahīd*) is taking from the Path of the Prophet
In the gardens of eternity you are roaming
For it is the martyrs' destination
Sweetness, reward and nearness (to Allāh)
That day you are the victorious.
On that day what will we say?



Open Source Jihad

In this section:

*Make a bomb in the kitchen of your Mom
How to use Asrar al-Mujahideen*



Open Source Jihad

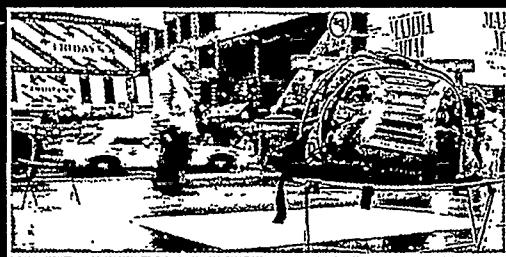
Open |'ōpən| source [sôrs] ji·had [ji'häd]
A resource manual for those who loathe the tyrants; includes bomb making techniques, security measures, guerrilla tactics, weapons training and all other jihād related activities.

- informal A disaster for the repressive imperialistic nations: *The open source jihād is America's worst nightmare.*
- It allows Muslims to train at home instead of risking a dangerous travel abroad: *Look no further, the open source jihād is now at hands reach.*

Make a bomb in the kitchen of your Mom

The AQ Chef

Can I make an effective bomb that causes damage to the enemy from ingredients available in any kitchen in the world? The answer is yes. But before how, we ask why? It is because Allāh says: So fight in the cause of Allāh; you are not held responsible except for yourself. And inspire the believers [to join you] ... that perhaps Allāh will restrain the [military] might of those who disbelieve. And Allāh is greater in might and stronger in [exemplary] punishment [an-Nisā': 84].



And it is also because every Muslim is required to defend his religion and nation. The Jews and Christians have dishonored the Muslims, desecrated our holy places, and cursed the beloved Prophet ﷺ. Today they are holding contests for the best blasphemy of Muḥammad ﷺ.

The Western governments today are waging a relentless war against Islam. They brought together a coalition and have the support of their population in invading and destroying Muslim land.

But there is a small band of sincere Muslims who are striking back at the enemy. The efforts of this small group of *mujāhidin* have had a great effect in hindering the plans of the enemy. So now we have a balance of forces. As they kill Muslims, Muslims respond by killing among them. This is the effect of a small group of sincere *mujāhidin*, so what would the effect be if the Muslim *ummah* wakes up?

There are many Muslims who have the zeal to defend the *ummah* but their vision is unclear. They believe that in order to defend the *ummah* they need to travel and join the *mujāhidin* elsewhere and they must train in their camps. **But we tell the Muslims in America and Europe:** There is a better choice and easier one to give support to your *ummah*. That is individual work inside the West such as the operations of Niḍāl Ḥassan and Faisal Shahzād. With a few "failed" operations - as they claim - the director of national intelligence was forced to resign. With a few more "failed" operations we may have the resignation of the President of the United States.

My Muslim brother, who wants to support the religion of Allāh: do not make too many calculations and forecasting of the results and consequences. It is true that 'Umar al-Fārūq and his brothers Niḍāl Ḥassan and Shahzād were imprisoned, but they have become heroes and icons that are examples to be followed. We ask Allāh ﷺ to grant them steadfastness. If they were sincere and steadfast, their imprisonment would be an increased status for them. The *ḥadīth* says: 'If Allāh loves a people, He would put them through trials.' The result of these trials would be the highest levels of Paradise, the pleasure of Allāh, heaven in the hearts in this world and eternal pleasure in the Afterlife. My Muslim brother: we are conveying to you our military training right into your kitchen to relieve you of the difficulty of traveling to us. If you are sincere in your intentions to serve the religion of Allāh ﷺ, then all what you have to do is enter your kitchen and make an explosive device that would damage the enemy if you put your trust in Allāh ﷺ and then use this explosive device properly. Here are the main qualities of this bomb:

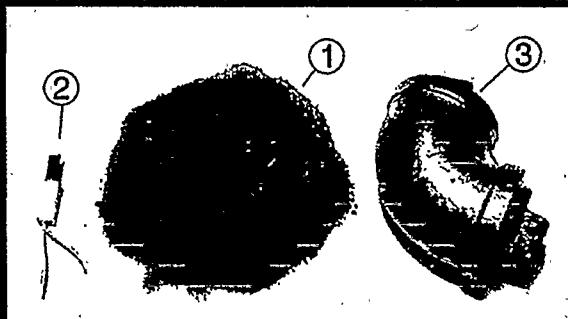
- Its ingredients are readily available.
- Buying these ingredients does not raise suspicion.
- It is easily disposed of if the enemy searches your home. Sniffing dogs are not trained to recognize them as bomb making ingredients.
- In one or two days the bomb could be ready to kill at least ten people. In a month you may make a bigger and more lethal bomb that could kill tens of people.

There are two types of explosions:

First: Chemical explosion. This explosion causes great pressure that would kill living beings within a certain radius. Examples are all the military grade explosives such as TNT, C4 and RDX.

Second: Mechanical explosion. This results from the burning of an inflammable material within a confined space. An example is putting gunpowder inside an iron pipe with a small opening enough only for a fuse. When the gunpowder is ignited, great pressure results from the gunpowder turning into gases and which result in the exploding of the iron pipe, turning it into shrapnel flying at high speed.

I. Preparation of the explosive device:



1. Inflammable substance
2. Decoration lamp (what is normally used for Christmas trees)
3. Iron pipe

A. Preparation of the inflammable substance

This substance is a mixture of two ingredients:

- The substance found in heads of matches
- Sugar

B. How to extract the inflammable substance:



1. Strike the head of the match softly with anything (here, we used a tube) to break up the inflammable substance.
2. Grind the substance and filter it to obtain a fine powder.
3. In the picture you will see the fine powder and you add to it sugar equivalent to $\frac{1}{4}$ its quantity.
4. Mix the two substances until they become uniform in color.

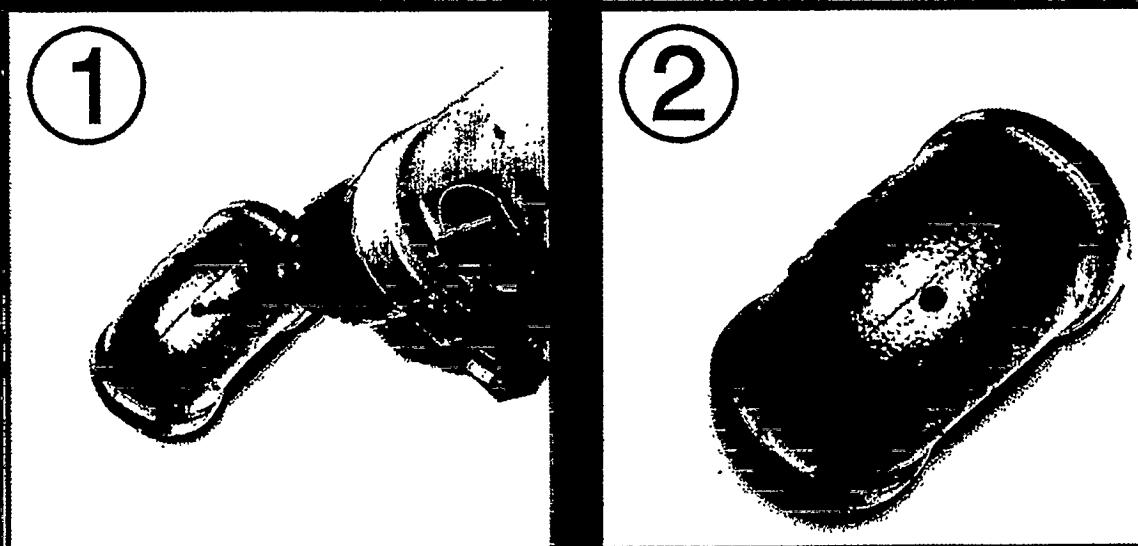
C. Preparation of the decoration lamp

We will proceed to break the top of the lamp by heating it. Make sure the filament does not break. The filament is the part which when electricity passes through it, it glows and produces light.



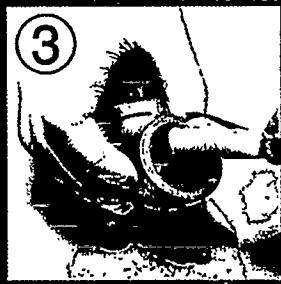
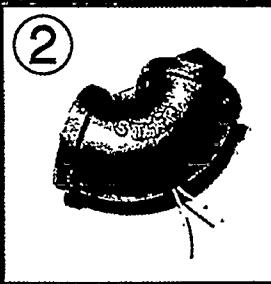
- 1: Heat the head of the lamp until it becomes black.
- 2: Place the lamp immediately in water while still hot.
- 3: Strike the tip of the lamp and it would break.

D. Preparation of the iron pipe:

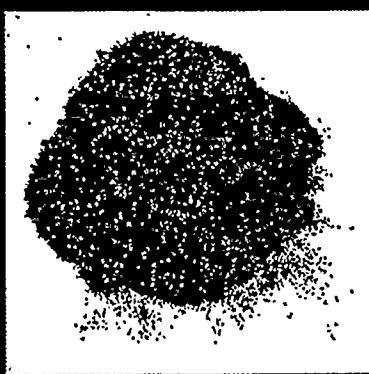
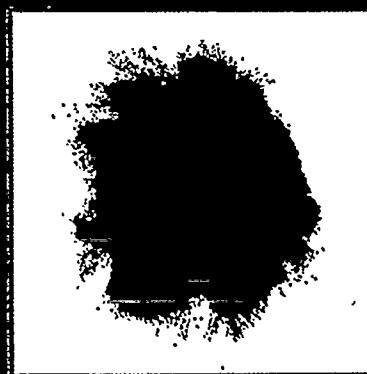


- Drill a hole into the pipe
- The second image shows how the pipe looks after drilling a hole into it.

E. Final preparation of the device:



1. Pour some of the inflammable substance into the lamp. Do so gently in order not to tear the filament, which is very sensitive. The device would not explode if the filament is torn.
2. Insert the lamp into the pipe with the wires sticking out.
3. Fill in the pipe with the inflammable substance. Avoid having any of the substance on the treads of the pipe so that it won't ignite when closing the pipe.
4. Wrap tape around the pipe to close the hole which was drilled into the pipe only leaving the wires sticking out.
5. The tape will surround the wires – closing any gaps in the pipe hole – and not be wrapped over them.



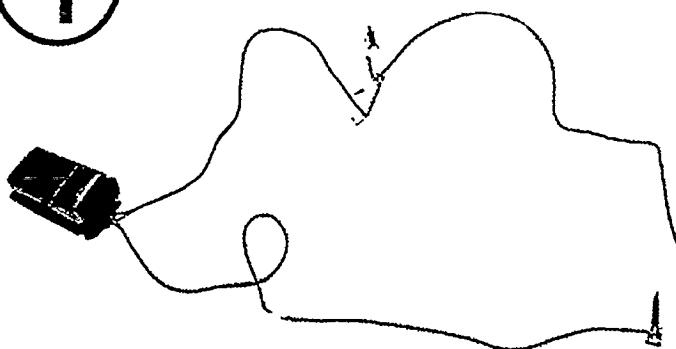
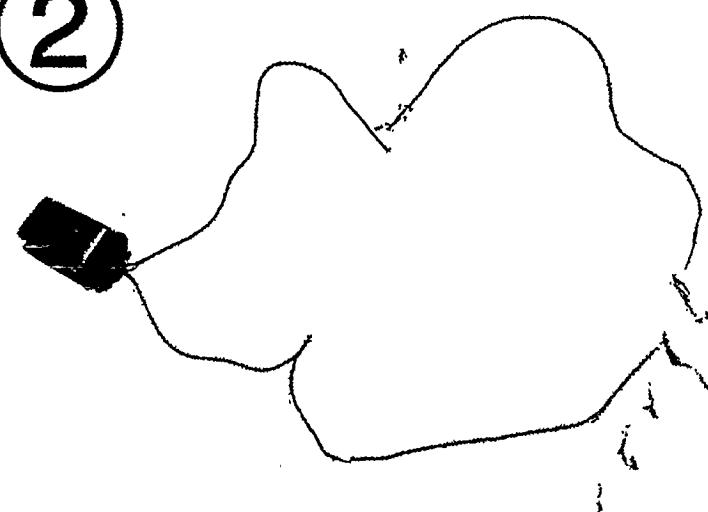
You may substitute the inflammable substance extracted from matches by gunpowder used in cartilages. You may also use powder from fireworks instead.

Note: You do not have to use one substance. You may mix together the substance from matches, gunpowder and fireworks but when doing so you need to mix it well.

II. The electricity source

A. Introduction

The importance of the electricity source in the explosive device is that it is the key in igniting the device. The electricity that is sufficient to turn on the small lamp is sufficient to cause the explosion. This electric current may reach to the lamp directly through a battery, by a timed circuit or by a remote controlled circuit.

1**2**

We have chosen for you the timed circuit as it is simple. We set up a circuit which is composed of:

- A 9V battery.
- A wire connected to the "+" of the battery and a nail (the red wire)
- A wire connected to the "-" of the battery and a test lamp (the black wire). Note: you may use any small lamp here. Take notice that this is not the lamp we filled before with the inflammable substance.
- We connect from the other pole of the lamp a green wire. When this wire touches the nail the circuit is closed and the lamp should light.

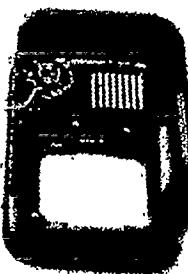
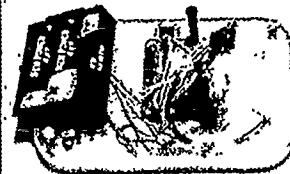
Note: the colors of the wires here are for demonstration purposes.

Setting the Clock:

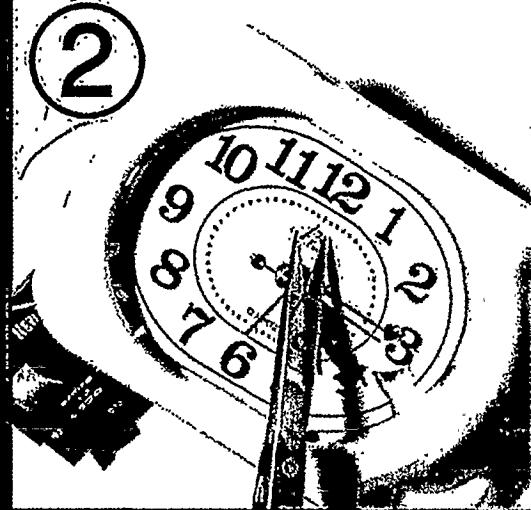
1. Connect the green wire which is connected to the lamp to one of the clock arms.
2. Insert the nail into the clock face. This way when the arm of the clock moves it will touch the nail and the lamp would light.

Steps for setting up the clock:

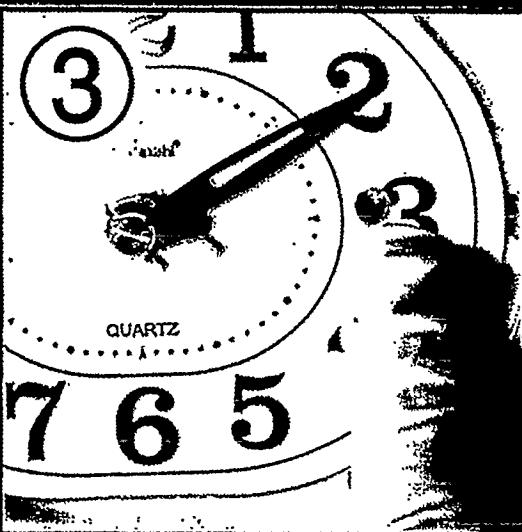
1



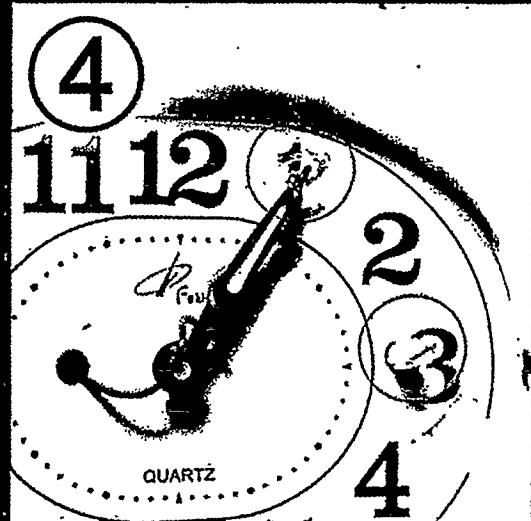
2



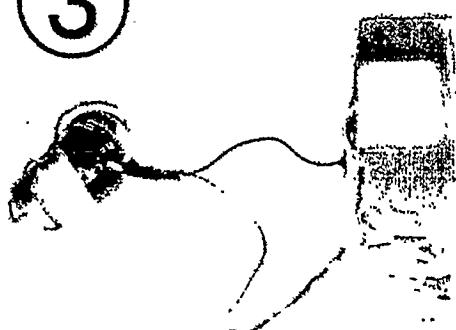
3



4



1. Disassemble the clock.
2. If you want to set up the explosion to occur within an hour, cut off the arms of the clock except for the minutes arm. If you want more than an hour, you cut off all arms except for the hour arm.
3. Make a hole in the face of the clock to insert the nail.
4. Insert the nail through the hole and connect the green wire to the hour arm. Make another hole if necessary for the green wire.

1**2****3**

1. Figure 1 displays the electric circuit in the clock when the hour arm hasn't touched the nail.

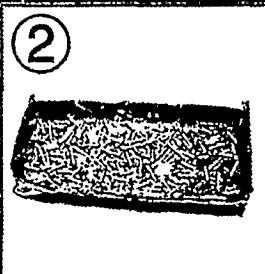
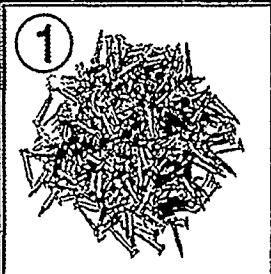
2. Figure 2 displays the electric circuit in the clock when the hour arm has touched the nail, lighting up the lamp.

3. Now disconnect the test lamp from the circuit and connect instead of it the two wires coming out of the iron pipe. When the circuit is connected as in step two, the device would explode. You may hide the 9V battery inside the clock if you want to.

Take notice of the following:

- Make sure to cover all wires and also cover the battery in order to prevent any unwanted electric connections.
- Test the clock at least ten times on a test lamp to make sure it is working properly.
- It is better to use a small clock if concealment is important to you.

It is important to put a quantity of small nails on the surface of the iron pipe from the inside. You do that by sticking them to the wall of the pipe by using glue. The pipe used here is a 2 inch one. The inflammable substance used to fill it was extracted from 80 match heads.



The explosion that

results from this device is a mechanical one. It results from the pressure caused by the gases and therefore it only works if contained in a high pressure environment: So you may use iron pipes, pressure cookers, fire extinguishers, or empty propane canisters. The point is that the inflammable substance needs to be



contained in a strong container that would allow the pressure to build up and thus cause a damaging explosion.

However in order to fill for example a pressurized cooker with the substance from matches, it may take a lot of matches to do so and therefore you may want to use gunpowder or the powder from fireworks:

You need to also include shrapnel. The best shrapnel are the spherical shaped ones. As you can see in the figures below, you need to glue them to the surface of your canister. If steel pellets are not available you may use nails instead.

Above is a 2-inch iron pipe with nails inside it. You fill in the inflammable substance afterwards.

The next three points illustrated by the previous images are for shrapnel used with a gas canister.

1. The shape of nails.
2. You may place the nails in a mold and pour glue over them and when dry you remove them from the mold.
3. Wrap the molded nails around the canister.

After wrapping the shrapnel around the canister, empty the canister from the gas and open the valve and fill it with the inflammable substance. Insert the lamp with the wires sticking out just as you did earlier with the iron pipe.

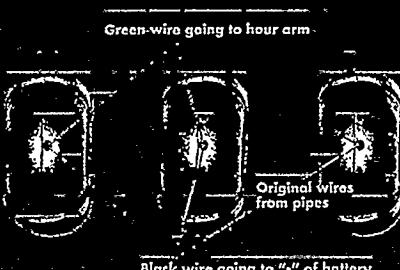
With that said, here are some important steps to take for an effective explosive device:

- Place the device in a crowded area.
- Camouflage the device with something that would not hinder the shrapnel such as cardboard.

The iron pipe method is effective if more than one is used simultaneously. To do so, bundle one wire from each pipe together and then bundle the remaining wires together as you may see in the illustration to the bottom right: One bundle would represent the green wire which connects to the clock's hour arm. The other bundle connects to the "-" on the battery.

The pressurized cooker is the most effective method. Glue the

shrapnel to the inside of the pressurized cooker then fill in the cooker with the inflammable material. Insert the prepared lamp into the inflammable material gently in order not to break the filament of the lamp. Then have the wires sticking out of the hole in the lid of the cooker. Wrap some tape around the hole to seal any openings and connect the wires to the electric source in the same way as we did with the iron pipe.



The following are a few safety precautions:

1. Put your trust in Allāh and pray for the success of your operation. This is the most important rule.
2. Wear gloves throughout the preparation of the explosive to avoid leaving behind fingerprints.
3. This is an explosive device so take care during preparation and handling.

In this article we covered one of many ideas for the lone mujahid. We ask Allāh to assist our brothers in targeting His enemies and we ask Allāh to grant us victory.

How to use Asrar al-Mujahideen: Sending & Receiving Encrypted Messages

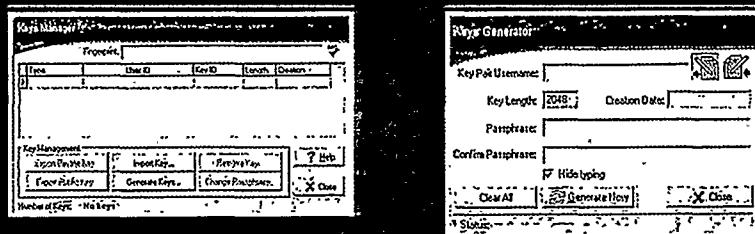
Sending an important message in the old days only required a piece of paper, a writing utensil, and a trustworthy messenger that knows the location of the party you need to reach. Today, this is still an effective method if such a messenger is available and can get around without anyone stopping him. However, for the most part, this method has slowly evaporated and is now replaced with the Internet. Its benefit is that if there is no messenger that exists, access to the other party is only a few clicks of a mouse button away. Its harm is that the spies are actively paying attention to the Emails, especially if you are an individual that is known to be jihadi-minded. So how does one go about sending important messages without it being noticed by the enemy? Following is one method and that is by using an encryption software.

One such software is a program created by our brothers called Asrar al-Mujahideen 2.0. Here, we will discuss how to use this program, how to create your key, how to send and receive the public key of the other party, and how to check if your version of the software is forfeited or not. There are many things you can do with this program besides sending and receiving encrypted messages; we will cover those aspects in later issue. *In Shā Allāh.*

I. CREATING YOUR KEY

After you download Asrar and open the program, you will see the main interface as is:

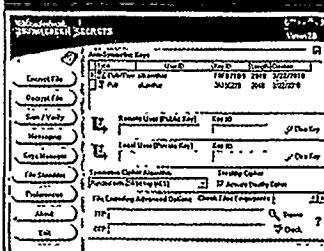
The first thing you need to do is create a key for yourself. So go ahead and click on 'Keys Manager' on the left hand side menu. You will get a small pop-up menu looking like the image to the left. Go ahead and click on 'Generate Keys' towards the bottom. You will get a pop-up looking like the image on the right:



In the first field, you type in your username that you would like to use; it has to be at least 5 characters. If you would like to use Arabic, you just have to click on the button to the far right to change the language. Then for the passphrase, enter in a password that is easy for you to remember, but difficult for anyone to figure out; it has to be at least 8 characters. Afterwards, click on 'Generate Now' at the bottom. This will take some time to create, so be patient. Mine took 10 minutes, so don't be surprised if it's longer.

Afterwards, click 'Close'. Now you are back to the previous pop-up. Click on 'Import Key' and import both the public and private keys. When you do that, it should look like what I have below. When finished, click 'Close'.





So now, under the Anti-Symmetric Keys, you should have both your keys listed. The first key is your private key; the second is your public. When you send your key to other people, you always send your public key and never the private one. This is because if they have the private key, they will be asked for your password.

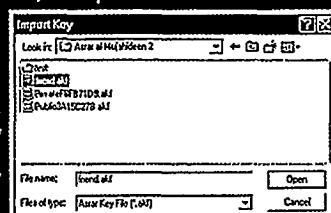
II. IMPORTING YOUR ASSOCIATE'S KEY

The next step is to import your associate's public key in order to communicate with him. But before we do that, we need to know how to export a key (pretending that you are the friend) and how to send that key. Click on 'Keys Manager' and click 'Export Public Key'. Here, you will notice that your Public Key is readily available from before, sitting in the folder that has the Asrar program. If you save, it's just going to overwrite the same file, so click 'Cancel'. Now access the folder that has your Asrar program and open your Public key using notepad. You will get the image to the left:



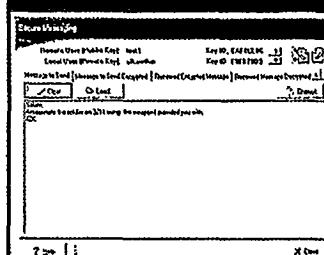
The code sitting in the middle of the two lines is the public key. What you do is copy the entire page, and send that to your associate via any communication method you use such as Email. So now let's pretend that you already sent it over Email and your associate accesses that Email and sees the code. What does he do with it? He needs to first open notepad, and copy and paste the entire code. Save the file (the name doesn't matter) and close it. Then rename the file extension; notepad ends with .txt so we need to change it to .akf by right click, choosing

rename and changing the extension. If you are unable to change the extension, then you need to access your folder options in any open window and uncheck 'hide extensions for known file types' [Tools - Folder Options - View]. Once you change it to .akf, go back to the Asrar program and import that public key by clicking 'Keys Manager' and 'Import Key'. Choose the file and click 'Open' to import it. Once imported, click close.



III. ENCRYPTING THE MESSAGE

Now that you have your and your associate's key ready, it's time to send a message to him. On the main interface of Asrar, click on your private key (under 'Type', it starts with 'Pub/Priv') and then click the red arrow to the left of 'Local User (Private Key)' towards the middle. You will do this every single time you want to send a message to someone. Then click on your associate's public key and click the blue arrow to the left of 'Remote User (Public Key)'. You are clicking this because you want to send the message to this individual. If you make a mistake, you can always click 'Clear Key' to the right.



Now click on 'Messaging' on the menu bar. Here, you will see a variety of options. For now, we will stick to the tabs entitled, 'Message to Send' and 'Received Encrypted Message'. In the 'Message to Send', write a short message for your friend. If you want to change between Arabic and English, you can click on the buttons on the top right.

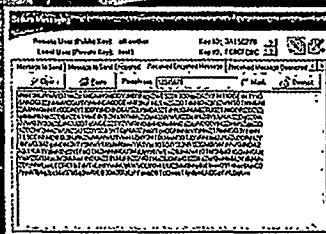
Once finished, click 'Encrypt'. The next step is to send the code between the two lines to your associate through a method that you both agreed upon. Make sure to only send the code in between and not the 'Begin' and 'End' lines since if the authorities or any administrator sees such, it may open the door for more difficulties.

IV. DECRYPTING THE MESSAGE

So now let's pretend that you are the associate and you just received a new message in your Inbox that has all this code. How do you decrypt this code?

First copy the code and open Asrar. Click on your private key and choose the red arrow. Then click on your associate's

¹ Keep in mind, you can only do this part if you have your associate's private key and password since you cannot decrypt your own message unless if you sent it to yourself originally in the Asrar program; you can always create a set of test keys to try this out.



public key (that has sent the message) and choose the blue arrow. Click 'Messaging' and then click 'Received Encrypted Message'. In the Passphrase, enter your password. If your password is in English, make sure to click on the button that is left to the top right button. You can uncheck 'Mask' to see if you are entering in your password correctly. Once you enter your password, paste the code into the empty box below and click 'Decrypt'. It will then take a moment to decrypt. If the code decrypted successfully, you will see the secret message from your associate. If you get an error, then it could be because of any of the following reasons:

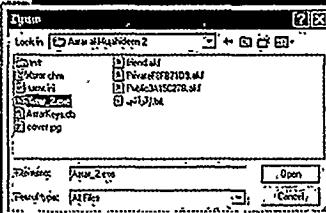
- a) You have more than one 'Pub/Priv' key and you chose the wrong one or did not put it in the correct place (i.e., local user).
- b) The message is intended for someone else.
- c) You copied the code incorrectly; make sure that the code is left aligned. You can do this by pasting it into Microsoft Word or a Rich Text Editor.
- d) Your associate did not copy the code correctly.
- e) Your associate changed his public key and used a new one to send you the message.
- f) You imported the wrong public key.

If you get an error, try to troubleshoot with these reasons in mind. The program is very easy to use, so it's easy to find where the error lies.

Lastly, you can click on 'Save' on the top right to save the message as a text file to your computer.

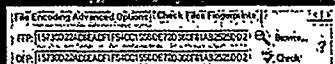
V. CHECKING THE AUTHENTICITY

Now before you start using Asrar to send and receive encrypted messages, you need to first check if your copy of the Asrar program is legit or not. This is because the enemy has created an Asrar program identical to what the brothers created; the only difference is that the enemy had built in a mechanism that would allow them to spy on your program if they were to just have access to your public key.

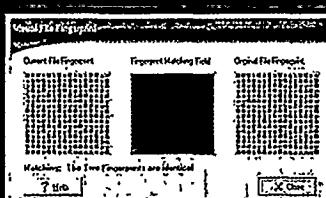


So how do you check the authenticity? First open Asrar. Towards the bottom, you will see a few tabs starting with 'Select File to Encrypt'. Click on the arrow pointing right to go to the last tab entitled, 'Check Files Fingerprints'. Click on 'Browse' and select your Asrar program.

Click 'Open'. You will then see in the FFP field a bunch of characters. Copy and Paste these characters onto the OFP field below:



Then click on 'Check'. A pop-up box will appear to immediately tell you if your copy of the program is legit or not. If it is legit, it will look like the image to the left. If it is not legit, it will look like the image to the right:



If your program is fraudulent, you would have to find the authentic copy over the Internet and download it and re-run the fingerprint check to make sure it's safe to use. If you have the authentic copy, it's good to store a few extra copies on various formats such as CD, DVD, External Storage Devices and whatnot.

VI: ADVICE

Finally, I would like to give some practical advice to the ones using this program. Firstly, don't trust the program 100% even though it's been proven to be effective and safe. Strive to use other means such as writing letters or leaving messages using special symbols in uninhabited areas. If you need to use the program to contact someone that you have no other way of contacting except through the Internet; then follow these procedures:

- a) Never keep the Asrar program on your computer's hard drive. Always have it ready on a USB flash drive that you don't use for anything else. This is because if the Asrar program is available on the hard drive and you access the Internet with that computer, it's possible that the enemy will use spy programs to infiltrate your computer and figure out your password for your private key by recording your key strokes.
- b) Don't use this USB flash-drive whilst connected to the Internet. Keep your computer offline while writing, encrypting and decrypting messages.

c) Get in the habit of changing your private key password as much as possible. The ideal way would be to change it every time before compiling a new message. To change the password, click on, 'Keys Manager' and 'Change Passphrase'.

d) Use any program that provides USB flash drive protection just in case. Some flash-drives now come with security protection; invest in security.

e) When you send your message to your associate over the Internet, use a proxy and an Internet connection that you don't regularly use (such as coffee shops).

f) If you and your associate will use Email as the primary means of communication, then obviously, don't use your regular public Email to send encrypted messages; create a new Email using a proxy and an Internet connection you don't regularly use.

g) Do careful research (using a proxy) and exploration to figure out other alternatives besides Email; if you are confident about its security, use it.



WHAT TO EXPECT IN JIHAD

PART ONE

MUKHTĀR HASSAN

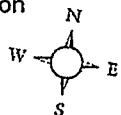
SPECIAL STRATEGIC SERIES



Not tackling
the language
makes you
feel like a
ghost



Knowing what to expect in jihad is vital in order to avoid confusion, shock, and even depression. The psychological state of mind one is required to have in jihad is far removed from what we see in jihadī videos. In simple language, it's not all about the shooting and ambushing of the enemy; rather it is much greater than this. Here, we will be covering numerous points throughout this series. The transition in mindset is what one needs to focus on when reading through these points.



Language Barrier

When coming to any land of jihad, it is important to be able to speak the local language fluently. If one doesn't, they will have great difficulty in getting around and communicating with the mujahidin. The biggest problem with this is not being able to talk to hold a proper conversation nor expressing oneself. At first, it doesn't bother one for some time as long as they know some basic expressions and words to get around. However, after weeks pass and as time goes on, it starts to have an effect on the heart. One will start to realize the importance of socializing because they will be left out of discussions and will not know what's going on except when directly addressed to do something. One would begin to miss their homeland, the comforts, the easiness in life and so on. In other words, the whispers of shaytan will hit very hard even though you might be a very strong individual.

A friend of mine who went for jihad in Afghanistan told me he was depressed for some time even though he had a translator at all times. When I inquired as to why, he told me that there was nobody he could really express himself to. This brings me to the next point.

Bring a Companion

Part of being able to express yourself properly is by helping a close and trustworthy friend of yours to join you in the jihad. He should be a friend that understands you, and whom you trust. In jihad, as we will see later on, there will be long periods of downtime; so to have a companion is essential in staying steadfast and remaining patient. Of course, if you are unable to bring a companion, that doesn't excuse you from performing jihad.

Having a friend makes a difference



Don't stick out like a sore thumb



What to bring & not to bring

When on jihad, one has to bear in mind that they will have to pack light since one will be constantly moving from one place to another and it wouldn't be practical to carry large suitcases everywhere one goes, especially if the car ride is tight. What I recommend is bringing a solid, well-built backpack that can last in any weather condition. Bring two to three pairs of clothes; don't worry about them getting dirty since in nearly every base, you should be able to clean the clothes.

Culture Blending

One should study the culture well before coming to the land. They should be aware of the dos and don'ts as well as the cultural practices which are impermissible in the shari'ah. In Yemen for example, one will see the people chewing qat nearly everywhere he goes. If one doesn't know that it's haram to chew, they could easily be pressured by typical Yemenis to chew it with them. In addition, it's important to know how they dress, the dialect they speak and the local customs (such as how they conduct wedding celebrations, hand movements, etc.); this is so that you don't stand out as a foreigner entirely.

Double check list of things to bring





CONT.

Bring your essential bodily cleansing items as well the gear appropriate to the weather conditions of the place you're going. It's also important to have a wrist watch that is water resistant, and can be lit in the dark. If you ever need to get something, usually the local amir or an appointed individual can get it for you.

As for shoes, I recommend bringing flexible boots. In other words, boots that are comfortable enough to wear for long periods of time and easy enough to run in. That is because the terrains in most of the lands of jihad are a mixture of mountains, forests, swamps and deserts. Sneakers are good if they cover the ankle. Also, you should bring a pair of slippers/sandals for bathroom use or outside use if it's hot; but in most cases, at the bases of the mujahidin, these will be available for you to use. In short, you want to always have a solid pair of shoes so that you don't have any pain in your feet. As a guerilla fighter your feet would be on rough terrain; so invest in good footwear and anything else to help you move without any problem such as knee braces, ankle braces, gel soles, strong shoe laces, comfortable socks and so on.

Concerning electronic devices, in many cases, it will be entirely useless to carry a cell phone around since the mujahidin will not allow you to use it. If one needs to make a phone call, that can be organized by the mujahidin; but carrying a cell phone is useless, extra weight and dangerous if a SIM card is in place. If it's absolutely necessary for you to have one, then take out the battery and SIM card at all times until you are permitted to use it.

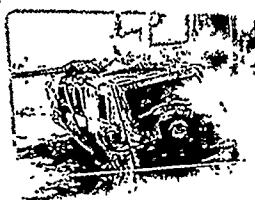
There is no problem bringing an mp3/mp4 player or laptop computer. There is usually some form of electricity to charge the device when needed. You may bring a camera but you first need permission to use it.

Finally, it's important to bring a few books. Obviously, the Qur'an should be on this list. After that, I recommend bringing another book you can memorize such as a book of hadith or adhkar. Then bring a few reading books ranging from fiqh, shari'ah, politics, sirah, history etc. If you cannot speak the local language fluently, it's important to bring a pocket dictionary and carry it around with you everywhere.

Finally, bring a good jacket or vest jacket with many pockets. Make sure its good enough for the weather.

You don't want to pack too heavily, so think carefully about what you want to bring.

Mukhtar



ABŪ MUŞ`AB AL-ŞŪRĪ

THE JIHĀDĪ EXPERIENCES

[THE SCHOOLS OF JIHĀD]

In accordance with our method,¹ our military theory was born through a study of our own experiences in the jihādī current, as well as through enduring and living in the field throughout the various stages. This is how I produce practical theories, as already defined.

These kinds of theories can only be formulated by those involved actively, with the success granted by Allāh the Almighty and Supreme. They are written for the battlefield. The details in their ideas have been accumulated in the field and during hours of reflection with the mujāhidūn warriors when they rested. We ask Allāh ﷺ to make us one of them. I turn my attention to an important matter, which is:

Most of what I will mention here is a specific organizational and military *ijtihād*, based upon my

own experiences, studies and comparisons, and conversations with experienced *mujāhidūn* leaders and their cadre... most of these issues are not concerning the doctrines or the laws about what is *ḥarām* and *ḥalāl*. Rather, they are individual judgements based on lessons drawn from experience with the issues of opinion, war and stratagem.

In the summer of 1991, I already put down the first seed and essence of the idea, when the warning signs of [Operation] Desert Storm and its raging winds drifted towards us in Afghanistan. Thereafter, I developed it further with the earthquakes and tribulations of the latest jihādī experiences in Algeria. Then, it matured and took shape in my mind at the military camps and at the frontlines of the Islāmic Emirate of Afghanistan. I attempted to implement it in cooperation with the Islāmic Emirate. Then September came, and I could devote myself completely to formulating the

idea in its final version after the tyrannical persecutions compelled us to a condition close to prison and house arrest. One of its advantages was that I could devote myself to continuing to follow the events, thinking, revising and writing. Three years have passed since the fall of Afghanistan, and historical changes have taken place that have altered the face of civilization and the course of history... The American campaigns started, with their new military methods, and their full-scale attacks everywhere... It has assured me of the truthfulness of these ideas - Allāh ﷺ knows everything - and made me more confident in them, and helped me develop and adjust them, so that they fit to the new reality. The balance of material power between us and our enemies has been shattered. It went to their favor, and then it collapsed.

Therefore, between us and them there is no material or military balance. It cannot be compared... If

¹ The following text is taken from his book, 'The Global Islāmic Resistance Call', Ch.8 / Sec.4.

we decided to confront [them], and we regard this as a religious duty - which it truly is - I consider ideas like these, which I will set forth in detail in this section, with Allāh's permission, to be the only workable method, from the perspective of a total confrontation theory. I ask Him for victory, facilitation, inspiration with the truth, blessing, guidance and devotion altogether, and that He will crown His generosity by accepting my prayers. Truly, He is All-Hearing and Responsive.

REVIEW OF THE WAYS AND METHODS OF THE JIHĀD DURING THE JIHĀD CURRENT (1963 - 2001):

As I talked about in detail in the sixth and seventh chapters of part one, the jihādi experiences began at the beginning of the 1960s, and continued until September 2001, when a new world started...

The observer of these experiences is able to categorize them based on their method of confrontation, into three schools of jihād. Every jihād that was fought during this period can be subsumed under one of these categories. The results are as follows:

A. The school of secret military organizations (regional-secret-hierarchical). They are the kind of jihādi experiences and organizations I talked about earlier. They adopted the jihādī ideology and conducted organizational work on the regional

level, through a secret system and hierarchical network. The main goal was to topple the existing governments and systems, and to establish the Islāmic system through armed jihād.

A summary of the result:

1. Military failure; defeat in the field.
2. Security failure; disbandment of the secret organizations.
3. Da'wah failure; inability to mobilize the Islāmic *ummah*.
4. Educational failure; due to the secrecy.
5. Political failure; by not achieving the goal.

Result: Complete failure on all levels.

B. The school of open fronts and overt confrontations. They are the kind of experiences that took place in arenas of open confrontation. Most well-known are the recent experiences in Afghanistan, Bosnia, and Chechnya. The method used in these confrontations was to confront [the enemy] from permanent bases, and semi-regular guerrilla warfare.

A summary of the result:

1. Overwhelming military success.
2. Security success in curtailing the role of the intelligence.
3. Da'wah success; it mobilized the Islāmic *ummah* behind those issues.
4. Partial educational success in the military camps and at the fronts.
5. Political failure; due to the absence of a program.

state was established.

Result: Generally a success, and a complete success in Afghanistan.

C. The school of individual jihād and small cell terrorism. They are the kind of single operations that were carried out by individuals or small groups. These are some of the operations:

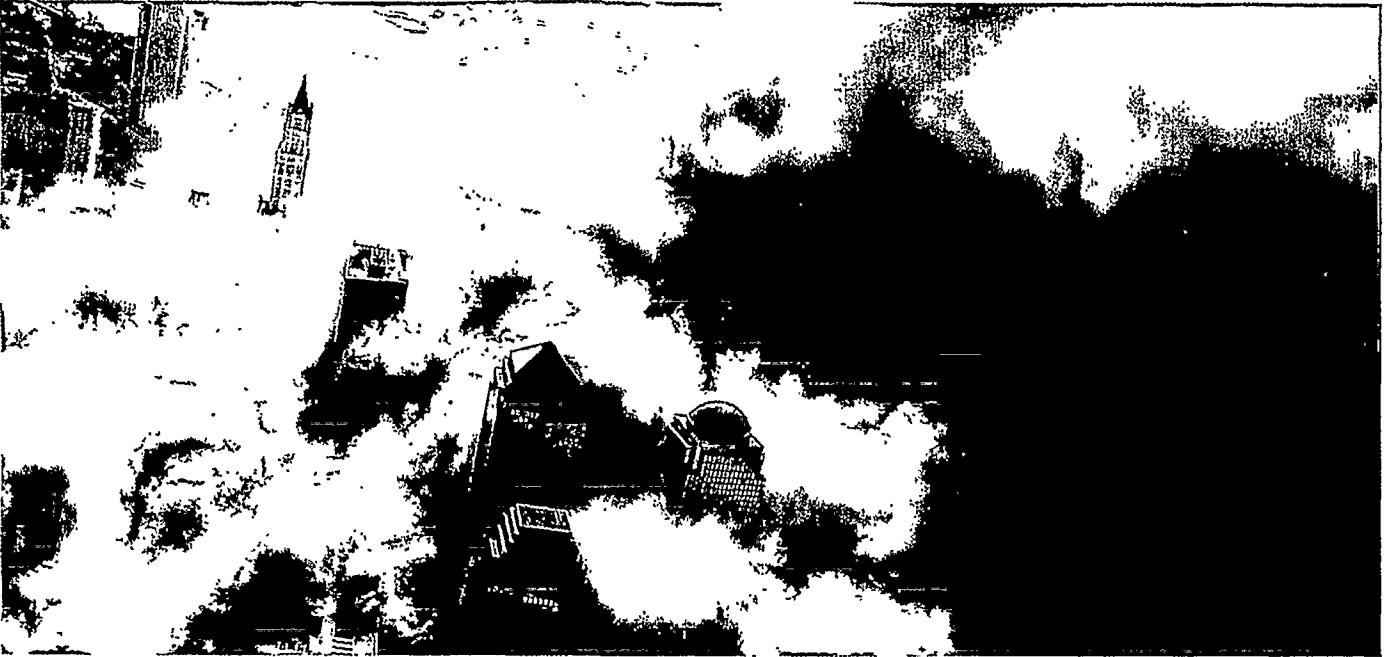
- Sayyid Nosair al-Maṣrī and his killing of the big Zionist Kahane
- Ramzī Yūsuf al-Balochī and the first attempt to destroy the tower of New York.
- Al-Daqamsa, the Jordanian who killed the Zionist women on the border.
- Suleyman Khātir al-Maṣrī, who killed guards on the Israeli border.
- The single operations during the Gulf War... and the list is long...

And the summary:

1. Military success; making the enemy tremble.
2. Security success; because these are operations that do not lead to the failure of establishing new cells [in the future].
3. Da'wah success; it mobilized the Islāmic *ummah*.
4. Educational failure; due to the absence of a program.
5. Political failure; due to the absence of a program that could transform it into a phenomenon.

Result: Success in confusing the enemy and activating the Islāmic *ummah*.





So, we have arrived at the discussion of these three schools, in our search for the best method of resistance today. We find the following:

As I summarized in the table above, this school led to complete failure on all levels. I do not say these words about this method as a critic from outside. Rather, I have been one of its leaders, agitators, and organizational theorists, Allāh is gracious and I pray to Him for devotion and acceptance.

But I look upon the methods as a means, and not as idols. We should use those methods that have given us a proven benefit, and leave behind those methods that have been surpassed by time. Otherwise, we will also be surpassed by time.

True, I have mentioned before that the September events put an end to the remnants of the secret organizations of the jihādī current – in particular the Arab ones – the repercussions of those events collectively destroyed what remained of those organizations, and left most of their soldiers killed or captured. But this is not the reason for the termination of this school. In practice, this school terminated ten years before

that, with the onset of the New World Order in 1990.

Throughout the last decade of the 20th century, programs for fighting terrorism were able to disband those organizations security-wise, militarily defeat them, isolate them from their masses [of followers], damage their reputation, dry out their financial sources, make their elements homeless, and put them in a state of constant fear, starvation, and lack of funds and people. This was a reality that I knew, as other old jihādī's like me knew as well.

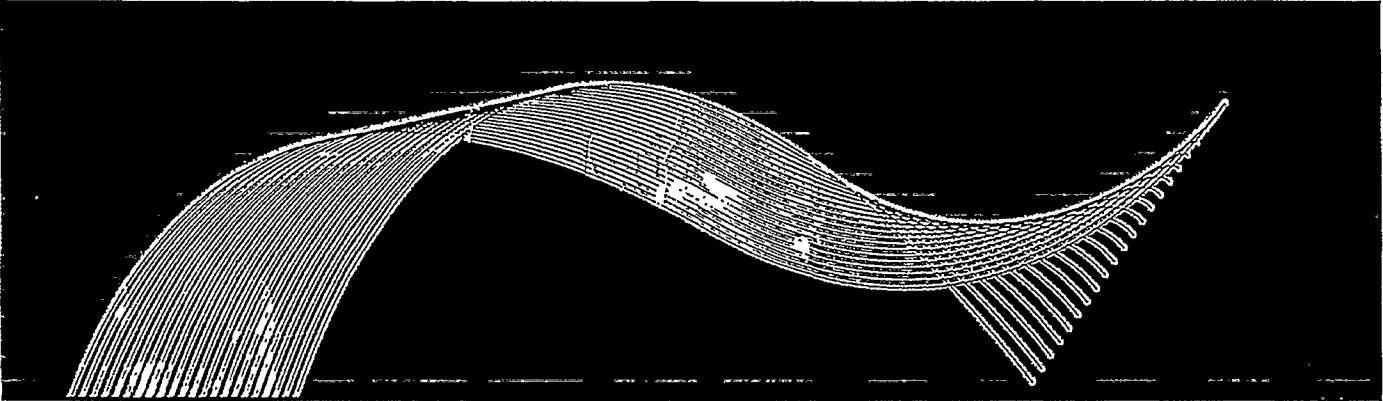
Gradually, those secret organizations vanished and disbanded, and small groups of the remaining [jihādī's] became refugees in the East and the West, persecuted, with their families, children, and individuals from their organizations. Fugitives of religion and though, scorned upon here and there, they hardly produce anything...

The regime of the Dead Pharaoh Hissān II terminated, even before it started, the early attempt to form a jihādī organization by The Moroccan Youth Organization (*tandhim al-shabibah al-maghribiyah*) in Morocco at the outset of the sixties.

This is also what the regime of Chadli Bendjedid in Algeria did in the middle of the seventies, when it destroyed The Islamic State Movement (*ḥarakat ad-dawlah al-islāmiyah*) without much difficulty.

The security regime of the heretic Nusayrī Ba'th regime in Syria was able to destroy The Fighting Vanguard of the Muslim Brotherhood (*at-talī'ah al-muqātilah lil-ikhwān il-muslimīn*), after an armed revolution that lasted about a decade, ten years before the emergence of the New World Order, and twenty years before September... and it completely annihilated it.

The criminal Pharaonic regime in Egypt under Hosnī [Mubārak]'s leadership – may Allāh never bless him or people of his kind – was able to put an end to all the jihādī organizations in Egypt, one after the other. The last of them were the secret organizations *al-jihād* and The Islamic Group (*al-jamā'ah al-islāmiyah*), which were destroyed in the middle of the nineties. Egyptian intelligence disbanded their cells and the government captured most of their members and followers, and this happened years before the September events.



You can say the same thing about what happened in Libya, where Ghadāffi's regime terminated two major attempts, in the middle of the eighties and in the middle of the nineties.

This was repeated when the jihādī organizations in every Arab and Islāmic country clashed with even the weakest security and intelligence regimes in Arab and Islāmic countries! I briefly mention this here, as the details of this have been given in chapter 6-7 in Part One of the book. It culminated in the great cleansing and the most overwhelming success of the Arab security regime, which took place recently in Algeria between 1991 and 1997, in spite of all the propitious conditions for success that this experience offered. Then, the secret organizations' last jihādī pulsation in Yemen and in Lebanon faded away at the end of the 20th century.

The local security regimes in our countries were able to put an end to those attempts, due to the Arab and regional system of coordination. Their results came when the coordination reached the international level. Thus, as I said above in detail, this is a summary of the results of our method:

- Our secret organizations were militarily defeated in all the confrontations. Yes, we won many of the battles, but we lost the war in all the [jihādī] experiences and confrontations. I do not spend time on discussions with the obstinate, for reality is the greatest witness.
- Our secret organizations were defeated in terms of security, their cells were exposed and disbanded, and the attempts to build them were aborted. The security system of the enemy reached a level where even attempts to build cells were subjected to abortive strikes, before they were founded, or at their embryonic stage.
- In those experiences, we failed drastically with regards to the agitation for jihād. The jihādī organizations were not able to reach out to the masses, or to become popular, in spite of the truth they were holding. The number of their supporters did not exceed the hundreds, or maybe tens, in countries with multi-million-size populations.
- The jihādī organizations also failed on the level of educating, preparing, and training their members for confrontation in the field of ideology, doctrine, program, security, as well as in the domain of politics and military expertise... except in limited cases. This was especially true after the start of the confrontations, because none of these secret organizations were able to complete the programs of preparation and building under the slogan 'building through battle' (*al-bina' min khilāl al-ma'rakah*), when the secrecy and the security conditions prevented that. In this way, the cadre and the supporters that had been formed through lengthy education were expended [i.e., killed or captured], and the level of education declined among the succeeding bases of cadre: This has happened in most of the experiences.

Our secret organizations were militarily defeated in all the confrontations. Yes, we won many of the battles, but we lost the war in all the [jihādī] experiences and confrontations.

In the end, and due to the complete failure in the details, the complete failure manifested itself in the inability to realize the goals of the general project.

Let us now, on the basis of this summary, turn our attention to the result of these methods, in light of the current reality after the onset of the New World Order, and especially after September and the campaigns of fighting terrorism:

If the methods of 'the hierarchical, regional, secret organizations' in confronting the local security regimes completely failed over the past decades, just imagine how much more we will fail in confronting the security apparatus of the New World Order, and the onset of the worldwide war to fight terrorism with all its security, military, ideological, political and economic means...?! This is no longer possible. Rather, if we insist on using these methods under the current circumstances, it is – in my opinion – like committing suicide and insisting on failure. It verges on the crime of deceiving the simple-minded Muslim youth who are dedicated to jihād. It means assuming responsibility for their destruction on roads that have proven to yield failure. We paid the price of precious blood for this discovery.

The fault was not the methods of the secret organizations, nor the organizations in general, but it was the changes of time, and the premises of the new reality after 1990, which made those methods destructive. During some of the lectures in Afghanistan, I gave an example to explain this, and I will repeat it here... Let us say you have a strong and excellent electric machine, but it only works with the old electric system, 110 volts. Then, as happened in our countries as well, all sources of

electricity are transformed into 220 volts. What will happen if you insist on using it?! The machine will catch fire, and strike your electric system, and maybe give you an electric shock as well!!! It is for certain that the weakness is not in the machine, because it is perfect and suitable for working in its time, but the new surrounding conditions have made it outdated, and its natural place has become the museum! In a corner of a closet, as a monument from the past. Your love for it, your memories with it, and the fact that it is your parents' heritage will not change a single bit of the reality. The machine was not any longer suitable for work. The time has changed and the machine has retired from service. This is what the New World Order did with our organizational machine, the regional secret hierarchical model in spite of its splendour. As a result, significant phenomena occurred, a summary of which we will mention here:

1. The battle between the governments and the jihādī organizations lasted throughout the sixties, seventies and eighties, for many years, until the governments were able to destroy the jihādī organizations. This happened after devastating battles and large losses for the governments. The jihād in Syria lasted for about ten years of confrontation (1973-1983), and in Egypt it was the same or longer. But look at Algeria, where in spite of the perfect premises for jihād and excellent conditions for the jihādī movement, the attempt was crushed during four years (1992-1995)! And the confronta-

tions and the attempts that took place at the end of the nineties and at the beginning of the 21st century only took a few days to destroy! In Lebanon, the organization of Abū 'Āisha, may Allāh have mercy upon him, which was built over several years, was destroyed in five days! And in Yemen, the movement of Abū al-Ḥassan al-Mihdār, may Allāh have mercy upon him, was finished in three days, and so on... This confirms that the old machine was no longer suitable, except for destroying itself and its owners, who insisted on working and continuing with it as it was. Here is another comment:

2. The regional and international peripheries (lit. 'margins' *ha-wamish*) were closed to the operational activity of the regional and international secret organizations, even the non-Islamic ones, as a result of the emergence of the New World Order after 1990, and especially after September 2001. There were two camps; the Eastern and the Western, and inside the Western camp there were axes, the interests of states, and conflicts. This enabled insurgents in some of the regimes who were client states (lit. 'tails' *adhyāl*) of a particular international axis, to flee to the territory of a state belonging to another axis, and resume operational activity. Here, the secret organizations received support and felt secure. They created safe havens, flourished and became wealthy. In this manner, the insurgents against 'Abdel Nāsser in Egypt on the Eastern axis, fled to King



Abū al-Ḥassan.al-Mihdār (far left)

Feisal in Saudi Arabia, which is on the Western axis. The opponents of Ṣaddām operated against him from Syria, as the Muslim Brotherhood and the Fighting Vanguard operated against the Syrian regime from Iraq and Jordan. The jihādīs, Islāmists, and political dissidents travelled from all corners of the world and roamed through many countries, obtaining political asylum and operating secretly across the borders... etc.

However, with the downfall of Russia, and the emergence of a unipolar system (America), most states, and especially the small ones, became client states of one pole imposing a single policy, so the peripheries between the client states and axes disappeared. Hence, the states, the political parties and the small powers lost those peripheries, and were compelled to follow the orders of the politics of the dominant regime on Earth. The weaker the state, secret organization, or front, the greater was the damage inflicted by this New World Order. One of the biggest losers in this turnover was the secret resistance organizations and the opposition parties, as they were forced to cease their activities, dissolve, surrender, or repent and make compromises with their governments.

Otherwise, the other option is to be wiped out. One of the most awful examples is what happened to the Kurdistan Workers Party [PKK] and its leader, 'Abdullāh Öcalan. It is one of the strongest militant opposition parties in the world, and it has tens of thousands of fighters spread out in military camps and fronts in Turkey, Syria, Northern Iraq and Lebanon... and it has supporters in north-western Iran. Hundreds of thousands of Kurds in Europe, especially in Germany, provide the PKK with a certain share of their monthly income, revenues amounting to hundreds of millions dollars. It even has a number of satellite TV stations... etc. It is an organizational empire when it comes to the Islāmic jihādī organizations!

When the New World Order emerged, and Syria joined the American axis out of fear and greed, Syria wiped out the [PKK] camps in Syria and Lebanon against its will. The

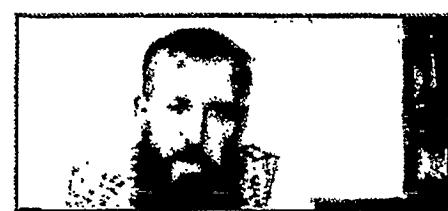
president [of PKK] was forced to emigrate to a number of countries, and then he was kidnapped in cooperation with the CIA, Mossad and the Turkish intelligence. Even Greece, Turkey's historical enemy, assisted in turning him over to Turkey. So the party was dissolved, and its camps were destroyed. America eliminated the remaining [camps] in Iraq, and at last, the ones who were left, declared that they would refrain from the armed option, and form a political opposition party according to democratic standards and the New World Order!! While its imprisoned leader could only hope to not be executed..!

Now the last example: The Irish Republican Army (IRA). It is a militant organization whose history and roots go more than 100 years back in time. It is one of the huge organizations, and it has bonds with Irish communities in America, and receives billions in aid from them. It had excellent training camps in the United States, as well as connections in terms of training and support with Western countries, like Algeria and Libya, and with a number of Arab leftist organizations... etc. When the New World Order emerged, and Great Britain joined the head of the axis of the American alliance, the Irish Republican Army was forced to accept a peaceful option. Its weapons were surrendered, it was dispersed, and the story ended!

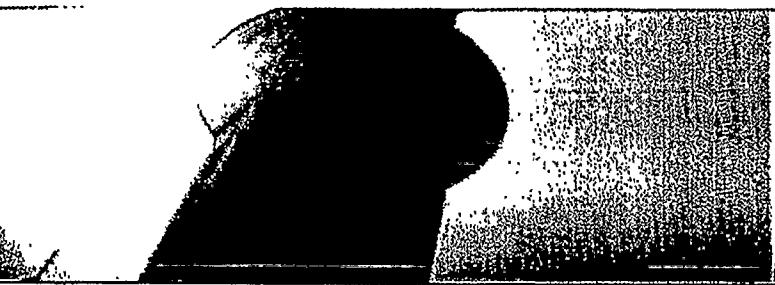
The times have changed, and we must design a method of confrontation, which is in accordance with the standards of the present time.

These are some of the glaring examples before us, and there are others. If we did not take a warning from these, we can blame nobody but ourselves when 80% of our forces were eliminated in the repercussions of September 11th during two years only! In order for us to realize that our 'Torā Borā-mentality' has to end.

The times have changed, and we must design a method of confrontation, which is in accordance with the standards of the present time. So I repeat again... the main weakness is not in the structure of the secret organizations or their internal weaknesses, although they were underlying reasons. The main weakness is caused by the fundamental and revolutionary change of the times and the current premises, which has altered the course of history, the present, and consequently the future.



In the next edition of Jihādī Experiences, al-Šūrī details the school of open fronts in the pre-September world. He writes, "Thus, we are able to summarize by saying that the experience on the Fronts is regarded as a successful method of confrontation, when compared with the methods of the regional, hierarchical and secret organizations, which failed completely on all levels."



SHAYKH UMAR HUSSAIN

There are six calls throughout *Şūrah al-Anfāl*. After the battle of Badr, which was the first major confrontation between the Messenger of Allāh ﷺ and the disbelievers of Quraysh, this *Şūrah* was revealed. For that reason, this *Şūrah* is also called the *Şūrah* of Badr. In this *Şūrah*, Allāh ﷺ directs six calls to the believers using the phrase: "O you who have believed."

In the first call Allāh ﷺ says: (O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn to them your backs [in flight]) [al-Anfāl: 15].

The Muslim should be firm in battle and not retreat. This verse was later explained by another verse that commands the Muslims, if in a state of strength, to not retreat if one Muslim is facing ten of the enemy and in the state of weakness one Muslim should not retreat in the face of two from the enemy.

The second call: (O you who have believed, obey Allāh and His Messenger and do not turn from Him while you hear [His order]. And do not be like those who say, "We have heard," while they do not hear. Indeed, the worst of living creatures in the sight of Allāh are the deaf and dumb who do not use reason) [al-Anfāl: 20-22].

Obedience to Allāh ﷺ and His Messenger ﷺ is the key to all success. This is a general command for all Muslims but since this *Şūrah* is one that covers the topic of fighting in Allāh's cause, the command of Allāh to fight takes special significance in this context. Allāh ﷺ describes those who do not listen and obey His commands as being deaf and dumb. He describes them as being the worst of creation.

The third call: (O you who have believed, respond to Allāh and to the Messenger when He calls you to that which gives you life. And

know that Allāh intervenes between a man and his heart and that to Him you will be gathered) [al-Anfāl: 24].

This is a command from Allāh ﷺ to respond to His call and the call of His Messenger ﷺ. Allāh says that this call is to give us life. He would not invite us to do what would harm us. All the commands of Allāh are for our good. The classical commentators on this verse say that the meaning of this *ayah* is that by following Allāh's commands and the *sunnah* of His Messenger ﷺ grants us a good and proper life. Some of the commentators however such as the scholar from the *Tabi'īn*, 'Urwah bin al-Zubair, and one of the interpretations mentioned by Ibn Kathīr, al-Qurtubī and al-Shawkānī is that this *ayah* is specifically calling us to respond to the call of jihād because through jihād we attain life. This may seem ironic. How can life be attained through fighting, which puts the Muslim at risk of losing his life? How can war that brings death be a path towards granting life?

The explanation may lie in the words of these early commentators of the verse:

In *Tafsīr al-Qur'ān al-Adhīm*, 'Urwah says, "it means war through which Allāh gave you honor after you were dishonorable, gave you strength after which you were weak, and gave you victory over your enemies after you were defeated by them."

Imām al-Qurtubī says in *al-Jāmi' fi 'āhkām al-Qur'ān*: [regarding the verse] (respond to Allāh and to the Messenger when he calls you to that which gives you life) "Jihād is life since it is the cause of life. This is because if you do not attack the enemy, the enemy would attack you, and that would lead to your demise and death. Additionally, death

in jihād leads to the eternal life."

The fourth call: (O you who have believed, do not betray Allāh and the Messenger or betray your trusts while you know [the consequence]) [al-Anfāl: 27]

This is a warning from Allāh ﷺ not to betray the Muslims by conveying information to the disbelievers. It is a warning for Muslims not to spy against Muslims. Giving intelligence to the disbelievers is a betrayal of Allāh and His Messenger ﷺ.

The fifth call: (O you who have believed, if you fear Allāh, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allāh is the possessor of great bounty) [al-Anfāl: 29]

The outcome of fearing Allāh is forgiveness from Him. He also grants those who fear him a criterion with which they can separate between good and evil. This is a light from Allāh in the heart of the believer that helps him see right from wrong, good from evil.

The sixth call: (O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allāh much that you may be successful. And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient) [al-Anfāl: 45-46]

This final call lists five qualities: Standing firm, remembering Allāh ﷺ, obedience of Allāh and His Messenger ﷺ, avoiding dispute, and patience. These are the five ingredients of victory that we should all keep in mind.

These are the six calls of Allāh ﷺ towards the believers in *Şūrah al-Anfāl*. We ask Allāh ﷺ to make us of those who follow His commands.

Don't be Sad

Our brothers in the Movement of al-Shabab al-Mujahideen

Abū `Atṭā

Our brothers in the Movement of al-Shabab al-Mujahidīn:

Do not be sad when you do not hear from many of the scholars in the Muslim world and elsewhere a word of support or guidance, because they do not hear your news except from the media. It is their source of information and based on it they give their opinions that you know of.

Do not be sad O you who have established the *shari`ah* of Allāh ﷺ when you see those who label themselves falsely as scholars betray you and try to divide your ranks. Because you have achieved in years what they thought was inconceivable and based on this false view they have established for themselves programs and wrong assumptions which have misguided many of the creation of Allāh ﷺ. Some of them think that establishing the rule of Allāh ﷺ cannot be achieved except through the ballot box which is approved by the UN. In their eyes, Islāmic rule and democracy are equal. Some of them believe we are in the Makkān stage and have therefore set for themselves programs that are limited according to the rules of Makkah. Others have joined you only to fall at the first test and then turned against you and betrayed you. Others stood against you for no reason but for envy and greed.

Do not be sad O you who have written with the blood of some of your best men an honorable legacy when you see the double faced Sheikh Sharif receiving unlimited support because America is pleased with him, and when America is pleased with someone the rest of the governments of the world would be pleased with him, and if the governments are pleased with him then a great number of scholars would also be pleased with him, even though he only controls less than four square kilometers.

However, you, who control most of the country and rule it according to the *shari`ah* of Allāh ﷺ do not receive a fraction of the support which Sharif receives because America and the International community are not happy with you. They are not happy with you because, among other things, you have stopped the work of missionary relief agencies and recently because you banned music from radio stations, which according to those scholars it is okay to listen to if you didn't play it yourself.

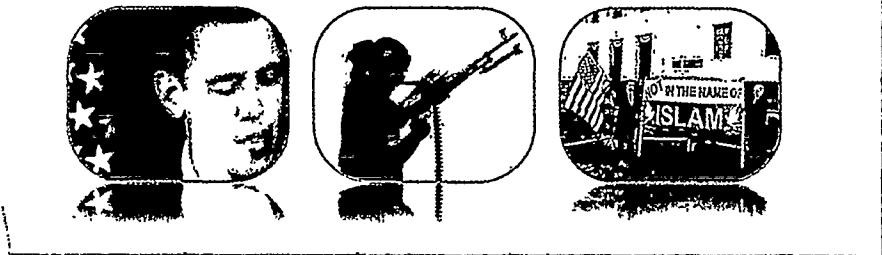
Be pleased O brothers because you have pleased the Creator by displeasing the creation, because your youth were firm when many others stumbled, because you have nurtured your path with the purest of blood, and because you fulfill the qualities of the victorious group whom are not harmed by those who betray them.

Be pleased because all of the sincere Muslims are with you, joining you in your moments of pleasure and your moments of difficulty and they wish they could carry you on their shoulders and say to the people:

*These are my forbearers so bring me like them
O imposter, when we come together in gatherings*

Be pleased because the disbelievers and apostates despise you and wish that they could sleep one night only to hear the news in the morning that you have been destroyed.

Be pleased and show this pleasure and have the masses join in this great celebration because you have become a principle bridge towards the establishment of the *Khilāfah* on the way of the Prophet ﷺ and you are a battalion in the army that would liberate the Aqsa Mosque.



SHAYKH ANWAR'S MESSAGE TO THE AMERICAN PEOPLE AND MUSLIMS IN THE WEST

All praise is due to Allāh and may peace and blessings be upon His Messenger Muḥammad, his family, and his companions.¹

Peace be upon those who follow the guidance.

To the American people I say:

Do you remember the good old days when Americans were enjoying the blessings of security and peace? When the word 'terrorism' was rarely invoked, and when you were oblivious to any threats? I remember a time when you could purchase an airline ticket from the classified section of your local or college newspaper, and use it even though it was issued to a different name because no one would bother asking you for an ID before boarding a plane. No long lines, no elaborate searches, no body scans, no sniffing dogs, no taking off your shoes and emptying your pockets.

You were a nation at ease.

But America thought that it could threaten the lives of others, kill and invade, occupy and plunder, and conspire without bearing the consequences of its actions. 9-11 was the answer of the millions of people who suffer from American aggression. And since then America has not been safe. And nine years after 9-11, 9

¹ The following is a transcription of the Shaykh's message that was originally sent to CNN.

years of spending, and nine years of beefing up security, you are still unsafe even in the holiest and most sacred of days to you, Christmas Day.

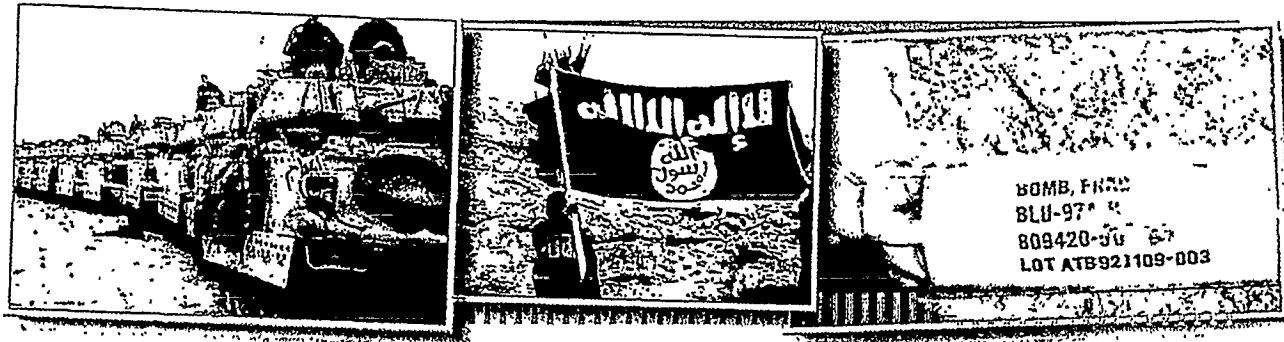
So do you expect to transgress against others and yet be spared retribution?

Your decision makers: the politicians, the lobbyists, and the major corporations are the ones gaining from your foreign policy, and you are the ones paying the price for it.

Following 9-11, The American people gave George W. Bush, unanimous backing to fight against the *mujāhidīn*, and gave him a blank check to spend as much as needed to fulfill that objective. The result? He failed, and he failed miserably. So if America failed to defeat the *mujāhidīn* when it gave its president unlimited support, how can it win with Obama who is on a short leash? If America failed to win when it was at its pinnacle of economic strength, how can it win today with a recession at hand?

The simple answer is: America cannot and will not win. The tables have turned and there is no rolling back of the worldwide jihād movement. On the eve of 9-11 it was Afghanistan alone. Today it is Afghanistan, Pakistan, Iraq, Somalia, North Africa, the Arabian Peninsula, and the list is growing.

How many body bags are American families willing to



receive? How much more can the US treasury handle? 9-11, the war in Afghanistan and Iraq, and then operations such as that of our brother 'Umar al-Fārūq which could have not cost more than a few thousand dollars end up draining the US treasury billions of dollars in order to give Americans a false sense of security. For how long can the US survive this war of attrition? What benefit is it to the American people to suffer for the sake of supporting Israel, and what benefit is it to the American people to suffer for the sake of the al-Saūd family and the gulf monarchs?

Our brother 'Umar al-Fārūq 'Abdul Muṭṭalib, has succeeded in breaking through the security systems that have cost the US government alone, over 40 billion dollars since 9-11.

Obama has promised that his administration would be one of transparency. But he has not fulfilled his promise. His administration, tried to portray the operation of brother Nidāl Ḥassan, as an individual act of violence from an estranged individual. The administration practiced a control on the leak of information concerning the operation in order to cushion the reaction of the American public. Until this moment the administration is refusing to release the emails exchanged between myself and Nidāl. And after the operation of our brother 'Umar al-Fārūq the initial comments coming from the administration were looking the same: another attempt at covering up the truth. But al-Qā'idah cutoff Obama from deceiving the world again, by issuing their statement claiming responsibility for the operation.

However, we are transparent and open in proclaiming our message to the world. Our objective is to bring back Islām to life. We seek to remove the tyrannical and parasitical rulers of the Muslim world, and replace them with men of God, who know the difference between right and wrong, good and evil. We seek to apply the rule of Qur'ān and make the word of Allāh ﷺ supreme over all other, and God willing, we will strive to achieve these goals with all what we posses, and we will fight to

the last man against whoever stands in our way. We, the Muslims, do not have an inherent animosity towards any racial group, or ethnicity. We are not against Americans for just being American; we are against evil, and America as a whole has turned into a nation of evil. What we see from America is the invasion of two Muslim countries, we see Abū Ghraib, Baghram and Guantánamo bay. We see Cruise missiles and cluster bombs, and we have just seen in Yemen the death of 23 children and 17 women. We cannot stand idly in the face of such aggression, and we will fight back and incite others to do the same.

I for one, was born in the US, and lived in the US for 21 years. America was my home. I was a preacher of Islām involved in non-violent Islāmic activism. However, with the American invasion of Iraq and continued US aggression against Muslims, I could not reconcile between living in the US and being a Muslim, and I eventually came to the conclusion that jihād against America is binding upon myself, just as it is binding on every other able Muslim.

Nidāl Ḥassan was not recruited by al-Qā'idah; Nidāl Ḥassan was recruited by American crimes, and this is what America refuses to admit. America refuses to admit that its foreign policies are the reason behind a man like Nidāl Ḥassan, born and raised in the US, turning his guns against American soldiers. And the more crimes America commits, the more *mujāhidīn* will be recruited to fight against it.

The operation of our brother 'Umar al-Fārūq 'Abdul Muṭṭalib was in retaliation to American cruise missiles and cluster bombs that killed women and children in Yemen.

It is true that we are facing the arsenal of the greatest army on earth with our simple modest means, but victory is on our side. Victory is on our side because there is a difference between us and you. We are fighting for a noble cause. We are fighting for God and you are

NIDĀL ḤASSAN WAS RECRUITED BY AMERICAN CRIMES

fighting for worldly gain. We are fighting for justice because we are defending ourselves and our families and you are fighting for imperialistic goals. We are fighting for truth and justice and you are fighting for oppression. You have your B52s, your apaches, your Abrams, and your Cruise missiles and we have small arms and simple Improvised Explosive Devices, but we have men who are dedicated and sincere, with hearts of lions.

And blessed are the meek, for they shall inherit the world.

Americans need to stop looking at themselves from their own lens but look at themselves from the lens of the world. They will then see the ugly face of America. America is not despised only by Muslims but by many millions of people around the world and in America itself. America may be obstinate in believing that the animosity of a few million Muslims wouldn't really harm them. They would say we have the most powerful army in the world and we have the strongest economy in the world. But don't you think that such a belief is a bit outdated? Don't you think that such a belief was more suitable to days of patriotism that swept over America following 9-11 than it is now, with the American army admitting its inability, and the American economy going through intensive care? But imperial hubris is leading America to its fate: A war of attrition. A continuous hemorrhage that would end with the fall and splintering of the United States of America.

If George W. Bush is remembered by getting America stuck in Afghanistan and Iraq, it's looking like Obama wants to be remembered as the president who got America stuck in Yemen. Obama has already started his war on Yemen by the aerial bombings of Abyan and Shabwa. By doing that, he has waged a publicity campaign for the *mujahidin* in Yemen, and within days accomplished for them the work of years. As the popularity of the *mujahidin* in Yemen skyrocketed, the popularity of Obama in America plummeted.

The corrupt Yemeni government officials and some of the tribal chiefs who claim to be your allies are having a ball these days. The word being passed around among them is that this is the time to extort the gullible American. Your politicians, military and intelligence officers are being milked for millions. They are giving you big promises and handing you big bills. Welcome to the world of Yemeni politicians.

I would like to close my message to you with an invitation to Islām. We were all created by God on this earth to worship Him, and then after death it is either Paradise or Hellfire for eternity. So the matter is not one

to take lightly. It is your future. I invite you to read the book of Allāh ﷺ, the Qur'ān. You do not have to take anyone's word for it; decide for yourself whether it is the truth or not.

To the Muslims in America I have this to say: How can your conscience allow you to live in peaceful coexistence with a nation that is responsible for the tyranny and crimes committed against your own brothers and sisters? How can you have your loyalty to a government that is leading the war against Islām and Muslims? The Muslim community in America has been witnessing a gradual erosion and decline in core Islāmic principles, so today many of your scholars and Islamic organizations are openly approving of Muslims serving in the US army to kill Muslims, joining the FBI to spy against Muslims, and are standing between you and your duty of jihād. Slowly but surely, your situation is becoming similar to that of the embattled Muslim community of Spain, after the fall of Granada.

Muslims of the West: take heed and learn from the lessons of history. There are ominous clouds gathering in your horizon. Yesterday, America was a land of slavery, segregation, lynching and Ku Klux Klan. And tomorrow it will be a land of religious discrimination and concentration camps.

Do not be deceived by the promises of preserving your rights from a government that is right now killing your own brothers and sisters. Today, with the war between Muslims and the West escalating, you cannot count on the message of solidarity you may get from a civic group or a political party, or the word of support you hear from a kind neighbor or a nice co-worker. The West will eventually turn against its Muslim citizens.

Hence, my advice to you is this: you have two choices: either *hijra* or *jihād*. You either leave or you fight. You leave and live among Muslims or you stay behind and fight with your hand, your wealth and your word. I specifically invite the youth to either fight in the West or join their brothers in the fronts of *jihād*: Afghanistan, Iraq, and Somalia. I invite them to join the new front, Yemen, the base from which the great *jihād* of the Arabian Peninsula will begin, the base from which the greatest army of Islām will march forth. The Messenger of Allāh ﷺ said: «An army of twelve thousand will come out of Aden-Abyan and they will give victory to Allāh and His Messenger and they are the best between me and them»

In closing I pray that Allāh ﷺ guides us to the truth and grants us steadfastness on the Straight Path.

And may peace and blessings be upon His Messenger, his family and companions.

Shaykh Abū Basīr said:

There is no meaning to life when you see the Jews do all sorts of things to your brothers, women and children



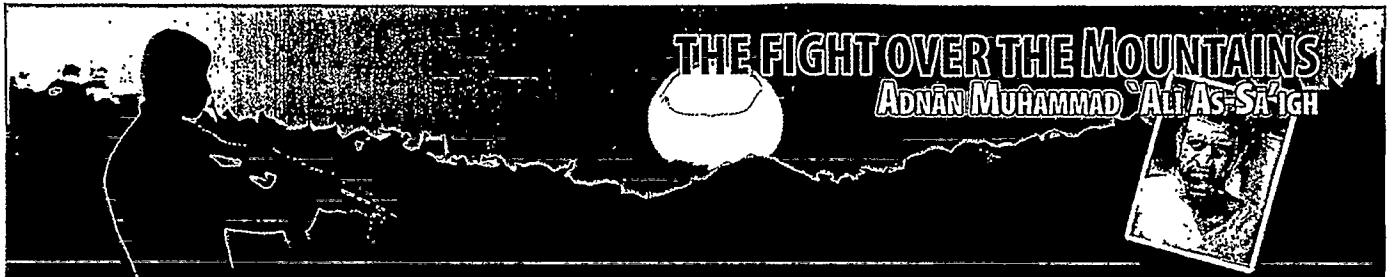
Demonstrations must be followed by explosions and civil disobedience by military rage

And we must cut aid to the Zionist Crusade and kill those of the Crusaders whom we find on our land



And destroy the Western interests until Europe and America stop their support of the Jews and stop the killing there and order their agents, the treacherous rulers, to open the crossings to Gaza and Palestine.

[taken from: From here we start and in al-Aqsa we end] - Al-Yatâ'ir Media



Ten months before the September operation,¹ in the city of Kandahar, Allâh blessed me with the chance to go to the frontline to fight against Ahmad Shah Mas'ûd's army whereas many *mujâhidîn* remained behind in the training camps around the country. The journey was very rough since it was cold; I was with five *mujâhidîn* throughout this trip. Since the weather was bitterly cold, the Afghani people would stay in their homes most of the time. The Tâlibân were fighting two wars at the time; one in the North against Ahmad Shah Mas'ûd, and the other against Dostum in the North East. The Tâlibân were having difficulty taking over the Hindu Kush from Mas'ûd. There were big battles in North Kabul against his army. Bensheer is the name of the city in the Hindu Kush Mountains; this was the city I was fighting in. This war was a war of *shari'ah* versus the corrupt man-made laws; because of the man-made laws, people were worshipping graves, stealing from stores, and doing other criminal activity that made those parts of the country dangerous to reside in. In Kabul, there was very good security and peace because of *shari'ah* rule. The Tâlibân took all of Afghanistan except Bamyan, a *Shî'a* stronghold and Bensheer. The war with the *Shî'a* was difficult since they were using horses in the mountains; so it was difficult tracking them down.

Alhamdullilâh, the *Amîr al-Mu'minîn* told us to put our trust in Allâh and obliterate the idols with tanks in the name of Allâh. These idols were massive idols built in the mountains. Unfortunately, the tanks didn't destroy much of the idols; so the *muhâjirîn* were called upon to dig small holes in the idols, insert TNT and blow them up in the name of Allâh. One of these idols that were blown up has been captured on camera and is currently circulating the internet. After the explosion, many 'ulema around the world would come to Afghanistan, like Yûsuf al-Qaraðawî, and would say this is an awful thing, advising us to leave the idols alone.

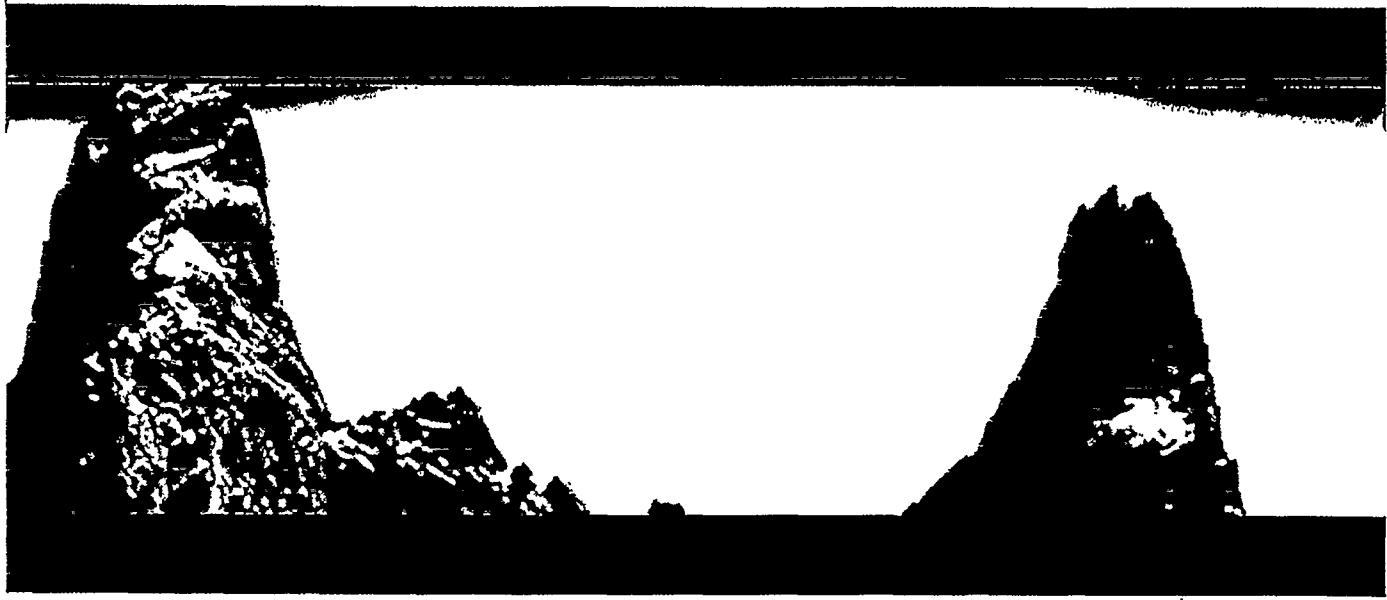
Subhân'Allâh! These 'ulema came to defend *shirk* in the name of 'preserving history', and never came before

1 Our brother Adnân gave us this wonderful opportunity to tell his story on life in jihâd and to highlight some of the interesting events that took place in Afghânistân all the way to his imprisonment in Guantánamo. He was formerly prisoner 105 in Cuba. Today, he resides freely with the *mujâhidîn* in the Arabian Peninsula, waging jihâd until martyrdom.

when we needed their help to mobilize the *ummah* to support their Tâlibân brothers against the criminals. Mullah 'Umar, may Allâh preserve him - a champion of *tawhîd* today - told the delegates of scholars that they don't know this *dîn* and he refused to spend any more time with them. Before this, we had people coming from Japan, China, and India who would provide money and electricity if we left the destruction of the idols; we discarded their call and destroyed the idols because our religion ordains us to follow the *millah* of Ibrâhîm. The filthy Hindu *fâghût* told us that if we destroy the idols, they would take action and fight against us; *Subhân'Allâh!* These *mushrikîn* wanted to wage war against us for the sake of a few helpless stones! Mullah 'Umar didn't care and told them that we would fight against them for the sake of the Ever living, the One who needs none but everyone and everything depends on Him. After that, he ordered the slaughter of 100 cows to anger the Hindus, saying we believe in Allâh and disbelieve in *shirk*. When these days were occurring, rain would pour from the sky upon Afghanistan, giving the Afghans sustenance like never before. Such is the blessing of holding firmly to *tawhîd* and making *barâ'* against the *mushrikîn* and their *shirk*.

Coming back to the battle against Mas'ûd's army, the frontline against the *murtadîn* was a good thirty minutes drive from Kabul. There was a mountain there called Šâbir; it was a strategic mountain as it was high enough to see the enemy's position as well as a major portion of Kabul. Shaykh Usâmah advised the Tâlibân to take this strategic mountain due to its importance in the war and they did just that. One day, the Tâlibân were strategically retreating from this mountain during a battle. We then saw the enemy coming towards it. We had only one tank on top which had a single shell that was weak. So we pushed the shell into locking position repeating, "*Bismillâh, AllâhuAkbar*," and eventually we shot the enemy. The enemy thought that our reinforcements came, and so they retreated. This was a mercy from Allâh as the enemy was coming full-force up the mountain with both light and heavy weapons.

I and many other *mujâhidîn* remained on this mountain, doing *ribâj*. After a few days, heavy snow fell upon Kabul; when we would wake up in the morning, we would see a beautiful white city. It was very cold to be on this high mountain, however, by Allâh's grace, we sat for a week;



we had a variety of weapons readily available during *ribāt*. The enemy was about one kilometre from us; the fighting died down because of the snow. We remained patient and waited for the enemy. Eventually we were told to come down and travel to Karabagh; another *mujāhid* battalion replaced us for the *ribāt*.

The city of Karabagh had many *mujāhidīn*; our secondary forces were emerging from here. Baghram was what we had to cross; there was no safe straight road or path to take since the mines laid by the Soviets from the last war were all over the place; one had to just walk carefully, being mindful of the mines. I had to take this path to go to Karabagh. I remember two brothers that had lost their legs when crossing this area. One of the brothers that lost their legs was a Pakistani, Abū Usāmah ash-Shamālī; he was a daily sniper. One day when going to the enemy, he lost his leg when stepping on the mine. The second brother was Abū Usāmah ash-Shaybah; when he lost his leg, he was making *takbīr* with happiness on his face since he lost his leg for the sake of Allāh ﷺ. This place was very dangerous as the smell of death was all over. One would see many Bedouins with their animals dead on the ground because of this. As we crossed, we saw the graveyard of the tanks and rockets that were buried inside the ground by the Soviets; it was an amazing sight.

As we were nearing the city, we got word that in the *muhājirīn* camp of *ribāt* called *Markaz Sa'īd* in Karabagh, two brothers were martyred because of an accident. One brother was Ḥakīm al-Maghribī; he used to teach the brothers how to use the landmines. One day, he was showing them how to use it and accidentally forgot to use the detonator and manually turned on

the explosive, killing him. The second is Abū Muṣ'ab al-Wahsh; he grabbed a sniper rifle and it accidentally shot him in the stomach, killing him; after his martyrdom, he had a big smile on his face. Whenever I had visitors come to me, I used to show them his beautiful picture of his martyrdom. May Allāh have mercy upon them both.

When we reached the city, we then travelled to North Afghanistan near the river of Jayhoun taking a plane from Kabul; this area is close to Uzbekistan. This was a military plane that was *ghanīmah* from the Soviet era; the backdoor of the cargo plane was opened during the entire flight. It was a remarkable and amusing experience. Finally, when landing, a brother came to greet us at the airport and took us to a base in Kunduz; we numbered over a hundred. After taking showers and having lunch we went to the frontline there. The frontline is in Kawajaghar. The car ride was approximately 5 hours. This was another fight against Mas'ūd's army. We drove across the desert, and crossed over a small town. At one point during the ride, there were at least 10,000 goats spread across the street as we were driving; the owners of these goats would ride on their horses. It was reminiscent of the old days of shepherding.

When we reached the place, we were next to a small river; the enemy was able to see us from the larger river close by, so we set camp further down the small river. This camp was the reinforcement. We were extremely dusty from the trip so we jumped in the river to swim. The enemy saw us and started shooting mortar rounds at us. There were three bases that we had; each base was two hundred meters apart. There were many spies in the area with walkie-talkies who were directing the enemy artilleries to our base. *Alhamdullilāh*, the Tālibān saw



them and arrested a number of them.

The actual battle was on top of a small hill near a waterfall. The Tālibān retreated strategically and the *muhājirīn* took their place. When the fighting started, the enemy had three tanks, large mortar rounds, and 12.7mm machine guns. One brother was martyred at the very beginning of the confrontation. The Tālibān had one tank set up for us. Our tank was very high whereas the enemy tanks were all below us in separate places. On one of the days of battle, we destroyed a tank near the river. The day after, our tank was destroyed and one brother inside was martyred. This was the brother that destroyed the first tank. The next day the brothers came with a truck that had a missile launcher attached to it; the brother operating the weapon was able to hit a tank; he retreated and shot again but missed. During this whole time, we kept rotating positions with other camps. Our *amīr* was martyred, Abū Ḥurāb al-Pakistani. Abū Ḥassan as-Sa'īdī - the one who appeared on an As-Sahāb film for a martyrdom operation - and Shaykh Abū Umāmah came to see us to assess what we needed.

After fajr, the enemy started to shoot at us with all weapons, with full power. Everyone took their positions to get ready for the enemy's advance. We successfully defended our position and the enemy had retreated. It was war mortars and missiles more than anything else. One new brother, Abū 'Alī al-Pakistani, gave his friend 'Abdur Raḥmān al-Pakistani his last will. In the will, he wrote that he wanted to be buried in the place that he is killed. One of the *umara'* told Abū 'Alī to get a match to light a fire in the kitchen. When Abū 'Alī was walking on the road, he was killed by a mortar. The brothers gathered around his body and almost nobody knew who he was. A miracle we all witnessed was that when we tried to take his body back to the camp, there was a large bee stinging a few of the *mujāhidīn*. That's when we realized that in his will, he wrote that he didn't want to be taken anywhere when martyred, but to be buried in that same spot.



The truthful cannot be bargained with a price,
Just as men are made in times of sacrifice.

A look that bewildered the antagonists,
Has delivered glad tidings to the advocates.

Your boldness has been used for the religion's advance,
Opening the opportunity to meet your Lord as a victor.

Lessons are gained from men of your valor,
Permitting you to journey our combat as a sailor.

Consistent effort in devotion
Is the greatest notion known to man.

The more one stretches his faith in miles,
The greater is one's faith rewarded with trials.

As your tribulations amplify,
Let your tongue continue to magnify.

Your rank in Paradise will be one of progression,
As the fire envelops your enemy in regression.

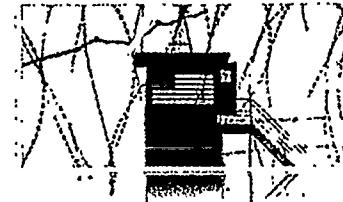
Thus persevere with drive,
And you will wake up revived, under Paradises' shade.

Tighten your fists in the face of Allāh's foe,
As we prepare to give our enemy another blow.



Dedication to `Umar al-Fārūq,
may Allāh free him

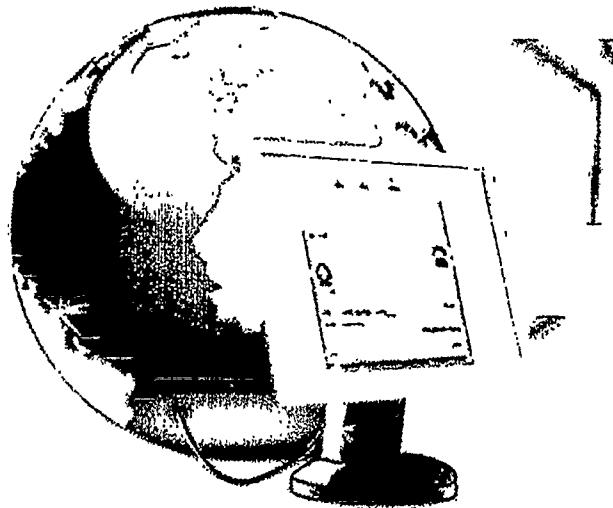
« اللهم إلهى إسرار السموات السبع »
O Allah, Free the Muslim Prisoners



- || O Allah, Free the Shaykh / Umar Abd ar-Rahman
- O Allah, Free the Shaykh / Ali al-Tamimi
- O Allah, Free the Shaykh / Abu Qatadah al-Filistini
- O Allah, Free the Shaykh / Jamil al-Amin
- O Allah, Free the Sister / Aafia Siddiqui
- O Allah, Free the Sister / Colleen LaRose
- O Allah, Free the Brothers / The Toronto 17
- O Allah, Free the Brothers / Fort Dix Case
- O Allah, Free the Brothers / The North Carolina plot
- O Allah, Free the Brother / John Walker Lindh
- O Allah, Free the Brother / Daniel Matalando
- O Allah, Free the Brother / Abdul Hakim Mujahid
- O Allah, Free the Brother / Fahd Hashmi
- O Allah, Free the Brother / Tariq Mehanna
- O Allah, Free the Brother / Irhabi 007
- O Allah, Free the Brother / Umar al-Farouq
- O Allah, Free the Brother / Yidal Hassan
- O Allah, Free the Brother / Babar Ahmed
- O Allah, Free the Brother / Sharif Hibley
- O Allah, Free the Brother / Faizal Shahزاد
- O Allah, Free the Brother / Walter Barry Bojul
- O Allah, Free the Brother / Carlos Amante
- O Allah, Free the Brother / Muhammad Alissa

And we ask Allah to free all imprisoned Muslims not listed here

How to communicate with us



If you are interested in contributing to this magazine with any skills - be it writing, editing, designing, or advice - you can contact us at any of the email addresses below. We strongly encourage you to use the *Asrar al-Mujahideen* program to get in touch with us. Our public key can be obtained below.

inspire1magazine@hotmail.com
inspire11malahem@gmail.com
inspire22malahem@fastmail.net
inspire2magazine@yahoo.com



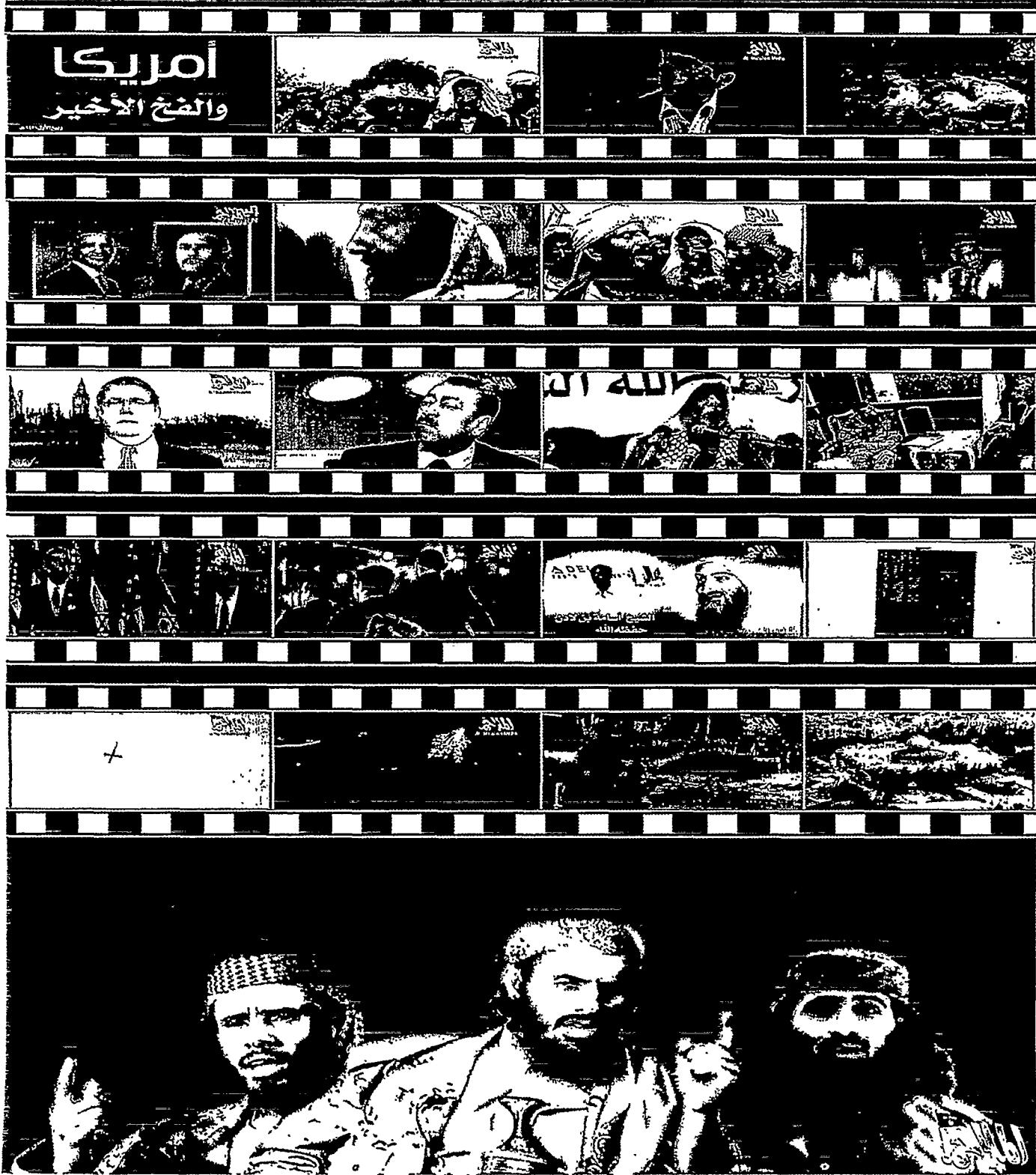
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أمريكا والضحى الأخير

WITH HER MISSILE CAMPAIGNS UPON THE HONORABLE MUSLIMS OF YEMEN, AMERICA HAS FORCED ITSELF INTO A NEW FRONT WITH THE STEADFAST MUJAHIDIN, SETTING FOR HERSELF A FINAL TRAP FOR ANNIHILATION.

أمريكا
والضحى الأخير





Al-Malahem Media

WE'RE COMING O AQSA

(سري للغاية)

هذه المذكورة وما قد تحتويه من معلومات أو أسماء أو أرقام أو تفاصيل جرى تقديمها في إطار التعاون الأمني في مجال مكافحة الإرهاب والأغراض التحقق فقط .. وبهذا فهي غير قابلة للتمرير لطرف ثالث كما أنها غير قابلة لتكون قاعدة في اتخاذ أي إجراء قانوني أو قضائي بدون إذن مصدرها.

يصرح فقط له (الولايات المتحدة الأمريكية)

أهمية الإجراء: محظوظ النداول - بوقته.

الرقم: م/ب/٢٠ ٣٧٩٥ ف/٤٣١.

التاريخ: ١٤٣١/٧/١١ الموافق ٢٠١٠/٦/٢٣.

الموضوع: عملية جيرانيمو: إصدار باللغة الانجليزية لمجلة "صدى الملاحم" مؤرخ في

صيف ١٤٣١ هـ / ٢٠١٠ م.

تحية طيبة وبعد ...

وردت رسالة لفريق "كوتشريز" من الممثل الإعلامي لمؤسسة "صدى الملاحم"

ومشفوعها رابط تحميل لمجلة "صدى الملاحم" المؤرخة في صيف ١٤٣١ هـ / ٢٠١٠ م

وموضوعها (INSPIRE ... AND INSPIRE THE BELIEVERS) .. علمًا بأنه

لأول مرة تصدر المجلة باللغة الانجليزية.

وبددنا الاطلاع وتزويدنا بتحليلاتكم حال ما ورد بهذا الإصدار المرفق نسخة على

CD .. علمًا بأن العمل قائم حالياً على تجهيز البنرات الدعائية وروابط التحميل تمهدًا لنشره.

ولكم تحياتنا،

b7A

whole Magazine on Accompanying (سري للغاية)
DISK

٦/٢٢/٢٠١٥

b6
b7A
b7C

AWLAKI-40014

(Rev. 05-01-2008)

~~SECRET//FGI SAU//NOFORN~~

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 06/26/2010

To: Counterterrorism

Attn: ITOS [redacted]

b6

SSA [redacted]

b7C

IA [redacted]

b7E

International Operations

Attn: [redacted]

Phoenix

Attn: [redacted]

San Diego

Attn: [redacted]

From: [redacted]

Contact: SOS [redacted]

b7A

Approved By: [redacted]

Drafted By: [redacted]

Case ID #: [redacted]

[redacted] b1

b3

[redacted] b7A

(S)

Title: (S) AULAQI, ANWAR, NASSER
AULAQI
CT-SUNNI EXTREMISM

(U)

[redacted] b1

b3

(S)

(S)

[redacted] b1

b3

Derived From: Multiple Sources
Declassify On: 20350626

Enclosure(s): (U) English copy of "Sada Al-Malahim" magazine,
Summer 2010 edition.

(U)

Details: (S//NF) Translator's Notes:

~~SECRET//FGI SAU//NOFORN~~

EC 177 [redacted] 01.ec.

b6

b7C

Cover Lead?
of contacts
DB entry

[redacted] b7A

~~SECRET//FGI SAU//NOFORN~~

To: Counterterrorism From: [redacted] b7A
Re: (U) [redacted] 06/26/2010 b7E

Islamic Calendar dates are converted to Gregorian Calendar dates by a Hijri electronic converter.

Names and some cities are spelled phonetically according to the IC standard.

Translator's notes and Phonetic spelling are noted with the letter [TN:].

(*Italics*): Words in *italics* were in English in the original text.

(Word): These are words that are not in the original text but are used to make a sentence more grammatically correct.

Detailed Summary

-----Start Translated Text-----

Translated by Language Analyst: [redacted]

b6
b7C

(U) ~~Highly Secret~~ - Release to the United States of America only

[redacted]

b7E

TN: This document is a summary of the attached Arabic memo and

[redacted]

Subject's photo included: YES () NO (X).

Precedence: Limited Circulation - In due time

Number: M/B/20/3795F/431.

Date: 11/7/1431 A.H., concurrent with 6/23/2010,
Gregorian.

Subject: Geranimo [PH] Operation: A publication of
"Sada Al-Malahim" magazine in English, dated
summer of 1431A.H., concurrent with 2010,
Gregorian.

Greetings,

~~SECRET//FGI SAU//NOFORN~~

~~SECRET//FGI SAU//NOFORN~~

To: Counterterrorism From: [redacted] b7E
Re: (U) [redacted] 06/26/2010 b7A

[redacted] received a letter [redacted] b7E
[redacted] with a hyperlink to "Sada Al-Malahim" magazine dated the summer of 1431 A.H. which is concurrent with the year 2010, Gregorian. The subject is (*Inspire ... And Inspire the Believers*). This is the first time the magazine is published in English.

We wanted to advise you so that you can provide us with your analysis of what was in this publication, a copy of which is attached on a CD. Please note that work is now underway to prepare the publicity banners and hyperlinks in preparation to publish it.

Please accept our best regards.

177 [redacted] 01.ec b6
[redacted] b7C

~~SECRET//FGI SAU//NOFORN~~

~~SECRET//FGI SAU//NOFORN~~

To: Counterterrorism From: [redacted]
Re: (U) [redacted] 06/26/2010

b7A
b7E

LEAD(s):

Set Lead 1: (Action)

ALL RECEIVING OFFICES

(U) ~~(S//NF)~~ To conduct analysis on the English version of "Sada Al-Malahim" magazine and provide results to Counterterrorism for DIDO approval.

♦♦

~~SECRET//FGI SAU//NOFORN~~

FEDERAL BUREAU OF INVESTIGATION
FOI/PA
DELETED PAGE INFORMATION SHEET
FOI/PA# 1174529-0

Total Deleted Page(s) = 15
Page 8 ~ b1; b3; b7E;
Page 9 ~ b1; b3; b7E;
Page 10 ~ b1; b3; b7D; b7E;
Page 11 ~ b1; b3; b7E;
Page 12 ~ b1; b3; b7E;
Page 13 ~ b1; b3; b7D; b7E;
Page 14 ~ b1; b3; b7E;
Page 15 ~ b1; b3; b6; b7C; b7E;
Page 16 ~ b1; b3; b7D; b7E;
Page 17 ~ b1; b3; b7D; b7E;
Page 18 ~ b1; b3; b7E;
Page 19 ~ b1; b3; b7E;
Page 20 ~ b1; b3; b6; b7C; b7E;
Page 39 ~ Referral/Consult;
Page 40 ~ Referral/Consult;

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X Deleted Page(s) X
X No Duplication Fee X
X For this Page X
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(Rev. 05-01-2008)

~~SECRET~~

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 01/12/2010

To: San Diego
San Francisco

Attn: [redacted] b6
Attn: [redacted] b7C

From: GENERAL COUNSEL
[redacted]

b1
b3
b6
b7C
b7E

[S] Contact: [redacted]

Approved By: [redacted]

Drafted By: [redacted]

b6
b7C
b7A

Case ID #: (U) [redacted] (Pending) [redacted]

(U) Title: ~~(S)~~ ANWAR NASSER AULAQI; IT - AL QAEDA; OO: SD
[redacted]

b1
b3
b7E

(S) Derived From : Multiple Sources
See Classification Authority Reference
Section.
Declassify On: 20341228

Classification Authority Reference: ~~(S)~~ [redacted]

b1
b3
b6
b7C
b7D
b7E

(S) X

(U) [redacted] will be sent by separate communication.

b7E

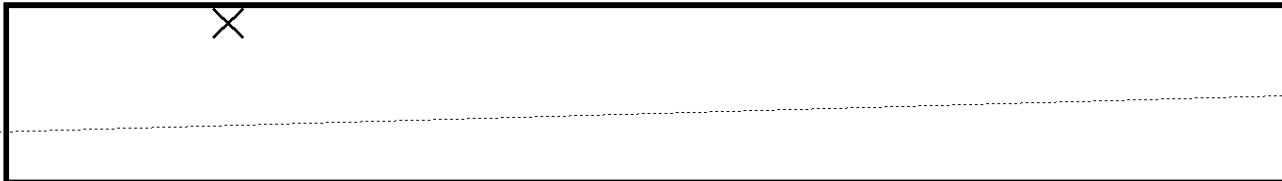
~~SECRET~~

AWLAQI-4919
[redacted]

b7A

To: San Diego and San Francisco
From: GENERAL COUNSEL
Re: (U) [REDACTED] 01/12/2010 b7A

(S)



b1
b3
b7E

To: San Diego and San Francisco
From: GENERAL COUNSEL
Re: (U) [REDACTED] 01/12/2010

b7A

LEAD(s):

Set Lead 1: (Action)

SAN DIEGO

AT SAN DIEGO, CA

(U) Read and clear..

Set Lead 2: (Action)

SAN FRANCISCO

AT SAN FRANCISCO, CA

(S) [REDACTED]

b1
b3
b6
b7C
b7D
b7E

CC: 1 - [REDACTED] (w/o enclosures)

b6
b7C

♦♦

~~SECRET~~
FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 01/15/2010

To: ✓ San Diego

Attn: SA [redacted]
Squad [redacted]

b6
b7C
b7E

From: San Francisco

Squad [redacted]

Contact: [redacted]

b6
b7C
b7A
b7E

Approved By: [redacted]

Drafted By: [redacted]

Case ID #: (U) [redacted]

(U) Title: ☒ ANWAR NASSER AULAQI;
CT - SUNNI EXTREMISM-MIDDLE EAST

[redacted]
[redacted]
b1
b3
b7E
b7D

Derived From: FBI NSICG 20080303
Declassify On: 20350115

(U) [redacted] b7A
b7E

(U) Reference: ☒ [redacted]

[redacted]
[redacted]
b1
b3
b6
b7C
b7E
b7D

To: San Diego From: San Francisco
Re: (U) [redacted] 01/15/2010

~~SECRET~~
b7A

b1
b3
b6
b7C
b7D
b7E

(S) [redacted]
(U) Lead 4, [redacted] is considered covered at
San Francisco.

b7A

To: San Diego From: San Francisco
Re: (U) [redacted] 01/15/2010

~~SECRET~~
b7A

Accomplishment Information:

Number: 1

Type: [redacted]

b1

b3

b6

b7C

b7E

b7A

(S) Claimed By:

SSN: [redacted]

Name: [redacted]

Squad: [redacted]

To: San Diego From: San Francisco
Re: (U) [redacted] 01/15/2010

b7A

LEAD(s):

Set Lead 1: (Info)

SAN DIEGO

AT SAN DIEGO, CALIFORNIA

(U) For information only. Read and clear.

♦♦

FD-542 (Rev. 03-23-2009)

~~SECRET~~

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 01/20/2010

To: ✓ San Diego

Attn: SA [redacted]

b6
b7C
b7E

Squad [redacted]

From: San Francisco

Squad [redacted]

Contact: [redacted]

b6
b7C
b7E
b7A

Approved By: [redacted]

Drafted By: [redacted]

Case ID #: (U) [redacted]

(Pending) [redacted]

(U) Title: ~~(S)~~ ANWAR, NASSER AULAQI;
CT - SUNNI EXTREMISM-MIDDLE EAST

[redacted]
b1
b3
b7E
b7D

(U)

Derived From : FBI NSISSC Guide 20080303
Declassify On: 20320120

(U)

[redacted]
b7A
b7E

(U) Reference: ~~(S)~~ [redacted]

[redacted]
b1
b3
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b7C
b7D
b7E

~~SECRET~~

b7A
AWLAQI-4939
[redacted]

To: San Diego From: San Francisco
Re: (U) [redacted] 01/20/2010

~~SECRET~~
b7A

[S]
[redacted]
b1
b3
b6
b7C
b7D
b7E

(U) Lead 2, [redacted] is considered covered at
San Francisco.

b7A

To: San Diego From: San Francisco
Re: (U) [redacted] 01/20/2010

~~SECRET~~
b7A

Accomplishment Information:

Number: 2

b1

Type: [redacted]

b3

(S) Claimed By: [redacted]

b7E

SSN: [redacted]

b6

Name: [redacted]

b7C

Squad: [redacted]

b7E

Number: 1

b1

Type: [redacted]

b3

(S) Claimed By: [redacted]

b7E

SSN: [redacted]

b6

Name: [redacted]

b7C

Squad: [redacted]

b7E

To: San Diego From: San Francisco
Re: (U) [redacted] 01/20/2010

b7A

LEAD(s):

Set Lead 1: (Info)

SAN DIEGO

AT SAN DIEGO, CALIFORNIA

(U) For information only. Read and clear.

♦♦

FD-362 (Rev. 03-23-2009)

~~SECRET~~
FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 02/08/2010

To: San Diego

Attn: SA [redacted]

b6
b7C

From: San Francisco

Squad [redacted]

Contact: IOA [redacted]

b6
b7C
b7A
b7E

Approved By: [redacted]

Drafted By: [redacted]

Case ID #: (U) [redacted]

(U) b1
Title: (S) ANWAR NASSER AULAQI;
CT - SUNNI EXTREMISM-MIDDLE EAST
[redacted]
(S) b3
b7D
b7E

Derived From: FBI NSISCG-20080303
Declassify On: 20350208

(U) [redacted]

b7E

Reference: (U) [redacted]

b1
b3
b6
b7C
b7A
b7D
b7E

(U) Lead #2 contained in serial [redacted]
[redacted] is considered covered.

b7A
b7D

~~SECRET~~
b7A

To: San Diego From: San Francisco
Re: (U) [redacted] 02/08/2010

b7A

Accomplishment Information:

Number: 1

b1
b3
b6
b7C
b7E

Type: [redacted]

Claimed By:

SSN: [redacted]

Name: [redacted]

Squad: [redacted]

To: San Diego From: San Francisco
Re: (U) [redacted] 02/08/2010

b7A

LEAD(s):

Set Lead 1: (Discretionary)

SAN DIEGO

AT SAN DIEGO, CA

(U) For whatever action deemed appropriate.

♦♦

~~SECRET~~

FD-342 (Rev. 03-23-2009)

~~SECRET~~

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 02/08/2010

To: ✓ San Diego

Attn: SA [redacted]
Squad [redacted]

b6
b7C
b7E

From: San Francisco

Squad [redacted]

Contact: [redacted]

b6
b7C
b7A
b7E

Approved By: [redacted]

Drafted By: [redacted]

Case ID #: (U) [redacted] (Pending) [redacted]

Title: (S) ANWAR NASSER AULAQI;
CT - SUNNI EXTREMISM-MIDDLE EAST

[redacted]
b1
b3
b7D
b7E

(U)

Derived From : FBI NSICG Guide 20080303
Declassify On: 20350208

(U)

[redacted] b7E

Reference: (S) [redacted]

b7A

[redacted]
b1
b3
b6
b7C
b7D
b7E

[redacted] b7A

To: San Diego From: San Francisco
Re: (U) [redacted] 02/08/2010

~~SECRET~~
b7A

[S]
b1
b3
b6
b7C
b7D
b7E

(U) Lead 2, [redacted] is considered covered at
San Francisco.

b7A

~~SECRET~~

To: San Diego From: San Francisco
Re: (U) [redacted] 02/08/2010

~~SECRET~~
b7A

Accomplishment Information:

Number: 1

Type: [redacted]

b1
b3
b7E

(S) Claimed By: [redacted]

SSN: [redacted]

b6
b7C
b7E

Name: [redacted]

Squad: [redacted]

Number: 1

Type: [redacted]

b1
b3
b7E

(S) Claimed By: [redacted]

SSN: [redacted]

b6
b7C
b7E

Name: [redacted]

Squad: [redacted]

b6
b7C
b7E

To: San Diego From: San Francisco
Re: (U) [REDACTED] 02/08/2010

b7A

LEAD(s):

Set Lead 1: (Info)

SAN DIEGO

AT SAN DIEGO, CALIFORNIA

(U) For information only. Read and clear.

♦♦

~~SECRET~~

(Rev. 05-01-2008)

cj0129a

~~SECRET~~

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 01/29/2010

To: San Diego
Counterterrorism

Attn: SA
Attn: SSA
IA

b6
b7C

From: Washington Field

NVRA

Contact:

b6
b7C
b7E
b7A

Approved By:

Drafted By:

Case ID #: (U)

(Pending)

b1
b3
b7A

Title: (U) AULAQI, ANWAR, NASSER AULAQI
CT - SUNNI EXTREMISM - MIDDLE EAST

b1
b3
b7A

Synopsis: (U) Provide a copy of Anwar Alaqi's website and blog.

Derived From: FBI NSICG-20080301

Declassify On: 20350129

Administrative: (U) The information in this document is for intelligence and lead purposes only. The information in this document may not be used in any legal proceedings or disseminated to any other agency without the approval of [redacted]

[redacted] Department of

b7E
b6
b7C

Justice/Counterterrorism Section Attorney [redacted] The receiving field office shall not take any overt investigative steps (including but not limited to any type of formal legal process or direct contact with the subject) based on the information in this communication without first coordinating with WFO [redacted]

~~SECRET~~

b7A

To: San Diego From: Washington Field
Re: (U) [redacted] 01/29/2010 b7A

Enclosure(s): (U) One copy each for San Diego [redacted] one compact disc (CD) containing electronic copies of Anwar Alaqi's website and various postings.

b1
b3
b7E

(S)

(U) ~~(S)~~ The writer burned this material to CD and is providing it as an enclosure to this EC.

To: San Diego From: Washington Field
Re: (U) [redacted] 01/29/2010

b7A

~~SECRET~~

LEAD(s):

Set Lead 1: (Info)

SAN DIEGO

AT SAN DIEGO, CA.

(U) The enclosed CD is for discretionary investigative action by San Diego.

Set Lead 2: (Info)

COUNTERTERRORISM

AT MANASSAS, VA

(U) Per email request from [redacted] dated 01/11/2010, the enclosed CD contains requested information.

b7E

♦♦

~~SECRET~~

Filing and Security
Primary Case:

b7A

Case Title: ANWAR NASSER AULAQI;
CT - SUNNI EXTREMISM -
MIDDLE EAST

Serial Number:

CLASSIFIED BY NSICG J89J28T90

Category:

b7A

REASON: 1.4 (c)

Initiated: 04/18/2006

DECLASSIFY ON: 08-23-2038

DATE: 08-23-2013

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

Details

Serial #: b7A

Type: TELETYPE

(S) Document Title: FBI REQUEST FOR INFORMATION REGARDING

b1

Approval Date: 01/12/2010

Classification:

Contents: VZCZCFBA904

 b1

DE RUCNFB #0018 0131621

ZNY SSSSS

R 131608Z JAN 10

FM FBI WASHINGTON DC

TO

b1

BT

~~SECRET NOFORN~~

CITE: //1219/01229/012/0019//

PASS

FBI DETAILEE

FBI

UC

SSA

LEGAT

 b1 b6 b7C b7E(S) SUBJECT: (u) FBI REQUEST FOR INFORMATION REGARDING b1

(S) EXTREMIST ANWAR NASSER AL-AWLAQI, (ALTERNATIVELY AL-AULAQI).

 b7E b3

b1
b7E
b3

THE FBI APPRECIATES YOUR ASSISTANCE IN FULFILLING THIS
REQUEST FOR INFORMATION AND RESPECTFULLY REQUESTS THAT THE
INFORMATION BE PROVIDED TO THE INDIVIDUALS NAMED IN THE ABOVE
PASS LINE.

BECAUSE OF THE URGENT NATURE OF THIS REQUEST, THE FBI
WOULD APPRECIATE A RESPONSE NO LATER THAN 01/14/2010.

DRV FM: NSISCG20100112,
~~CL REASON: 1.5(C)~~
~~DECL ON: 01/12/2035~~
~~BT~~
~~#0018~~

////

 RM#: EXT: b6 b7C

Routing:

Drafted by:

AWLAKI-4953

[redacted] b7E

~~SECRET~~

[redacted] b7E

Approved by: [redacted]

b6
b7C

AWLAKI-4954

(Rev. 05-01-2008)

~~SECRET//NOFORN~~

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 05/21/2010

To: Counterterrorism

Attn: [REDACTED]

b6
b7C
b7E

[REDACTED]
UC [REDACTED]
[REDACTED]

SA [REDACTED]
IA [REDACTED]

IA [REDACTED]
[REDACTED]

✓ San Diego

Attn: [REDACTED]

SSA [REDACTED]
SA [REDACTED]

International Operations

Attn: Asia Unit

From: [REDACTED]

Contact: Legat [REDACTED]

b6
b7C
b7A
b7E

Approved By: [REDACTED]

Drafted By: [REDACTED]

(U) Case ID #: ~~(S)~~/NF [REDACTED]

(Pending)

(U) ~~(S)~~/NF [REDACTED]

(Pending)

(U) ~~(S)~~/NF [REDACTED]

(Pending)

(U) Title: ~~(S)~~ ANWAR NASSER AULAQI
IT - SUNNI EXTREMISM-MIDDLE EAST

(U) FOREIGN DISSEMINATIONS INTERNATIONAL TERRORISM

(U) [REDACTED]

b7E
b7D

Synopsis: (U) Report dissemination.

(U) Derived From : FBI NSICG 20080301
Declassify On: 20350521

(U)

Reference: ~~(S)~~/NF [REDACTED]
~~(S)~~/NF [REDACTED]
(415) [REDACTED]

b7A
b7E

(U)

Details: ~~(S)~~/NF Referenced communication contained a tearline and set a lead for Legat [REDACTED] to disseminate the tearline to [REDACTED]

b7E
b7D

~~SECRET//NOFORN~~

b7A

WLAKE-4955

~~SECRET//NOFORN~~

To: Counterterrorism From: [redacted]
(U) Re: ~~(S)~~/NF) [redacted] 05/21/2010

b7E
b7A

(S) [redacted] and to coordinate dissemination [redacted]
On May 18, 2010 Legat [redacted] coordinated [redacted] and
disseminated the tearline to [redacted]

(U) Above for information purposes.

b1
b3
b6
b7C
b7E
b7D

~~SECRET//NOFORN~~

~~SECRET//NOFORN~~

To: Counterterrorism From: [redacted]
(U) Re: ~~S/NF~~ [redacted] 05/21/2010

b7A
b7E

LEAD(s):

Set Lead 1: (Info)

ALL RECEIVING OFFICES

(U) Read and clear.

♦♦141ecs01

~~SECRET//NOFORN~~

(Rev. 05-01-2008)

~~SECRET~~

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 05/14/2010

To: Counterterrorism

Attn: AD [redacted]

b6
b7C

Attn: SOS [redacted]

From: Finance

Accounting Section/Room 1270

Contact: [redacted]

b6
b7C
b7A
b7E

Approved By: [redacted]

Drafted By: [redacted]

Case ID #: (U) [redacted] [redacted]

(U) Title: (S) ANWAR NASSER AULAQI
IT - SUNNI EXTREMISM - MIDDLE EAST

Synopsis: (U) Your request for utilization of [redacted]
[redacted] has been approved.

b7E

(U) Derived From: FBI NSICG-20080301
Declassify On: 2035308

Reference: [redacted]

b7E

Details: (S) Reference is made to your EC dated 03/11/2010,
captioned as above, requesting [redacted] for a

b1
b3
b7E

(S) [redacted] The Finance
Division has reviewed your request and determined that it meets
the criteria [redacted]. Therefore, your
request [redacted] has been
approved. It is also noted that CTD has [redacted]

(U) You are reminded that [redacted] are limited to

b7E

(U) In addition, [redacted]

b7E

~~SECRET~~

~~SECRET~~

To: Counterterrorism From: Finance
Re: (U) [redacted] 05/14/2010

b7A

[redacted]
b7E

(U) The authorization number issued for [redacted]
[redacted] The receipts for these expenditures should
be delivered to [redacted] for processing and
issuance of payment.

b6
b7C
b7E

LEAD(s) :

Set Lead 1: (Action)

COUNTERTERRORISM

AT WASHINGTON, DC

(U) Request for utilization of [redacted]
has been approved.

b7E

CC: 1 - [redacted]

♦♦

~~SECRET~~

b1
b3
b7E

(S)

~~SECRET ORCON NOFORN~~ [REDACTED]

DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
ORGANIZATIONAL MESSAGE FORM

CLASSIFIED BY NSICG J89J28T90
REASON: 1.4 (c)
DECLASSIFY ON: 03-18-2039
DATE: 03-18-2014
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

TRANSMIT VIA:

- SAMNET
 NEPTUNE
 IIR SENT VIA ACS

PRECEDENCE:

- IMMEDIATE
 PRIORITY
 ROUTINE

CLASSIFICATION:

- TOP SECRET
 SECRET
 CONFIDENTIAL
 UNCLAS E F T O
 UNCLAS

Date 05/19/2010

PAGE 1 OF 3

FM DIRECTOR FBI [REDACTED]

b7A

TO CTA WASHINGTON DC/ROUTINE/

b7E

[REDACTED] ROUTINE/

[REDACTED] WASHINGTON DC/ROUTINE/

b7E

[REDACTED] WASHINGTON DC/ROUTINE/

b1

BT ~~SECRET ORCON NOFORN~~ [REDACTED]

b3

CITE: //1332//

b7E

[REDACTED]

b1

b3 CIA Act of 1949, National Security Act of 1947

b6

b7C

[REDACTED]

b1
b3
b7E

[REDACTED]

b1
b3
b7E

[REDACTED]

b1
b3
b7E

[REDACTED]

~~SECRET ORCON NOFORN~~ [REDACTED]

Approv

b6

b7C

Case ID #/Serial:

Original Filename:

b6

b7A

b7C

FOR SAMNET OPERATIONS USE ONLY

Time Received _____

SAMNET filename: _____

b1

b3

b7C

Time of Transmission _____

MRL/JUL/ISN _____

b7E

DTC

AWLAKI-4960

b7A

DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
ORGANIZATIONAL MESSAGE FORM

(S) ^PAGE 2 OF 3 S E C R E T ORCON NOFORN [redacted]

b1
b3
b7E

(S)

b1
b3
b7E
b6
b7C

(U//FOUO) WE THANK YOU FOR YOUR CONTINUED COOPERATION AND
COORDINATION. PLEASE DIRECT ANY QUESTIONS REGARDING THIS CABLE
TO SUPERVISORY SPECIAL AGENT [redacted] OF THE [redacted]
[redacted] AT EXTERNAL LINE [redacted] OR INTERNAL LINE
OR INTELLIGENCE ANALYST [redacted] AT EXTERNAL
LINE [redacted] OR INTERNAL LINE [redacted]

b6
b7C
b7E

DRV FM: MULTIPLE SOURCES DECL: 05/19/2035

BT
////

(S) S E C R E T ORCON NOFORN [redacted]

b1
b3
b7E

DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
ORGANIZATIONAL MESSAGE FORM

(S)

[^]PAGE 3 OF 3 S E C R E T ORCON NOFORN [redacted]

b1
b3
b7E

ADMINISTRATIVE NOTE/TICKLER COUNT:

(S)

DRAFTED BY:

RM#:

EXT:

b6
b7C

(S)

S E C R E T ORCON NOFORN [redacted]

b1
b3
b7E

FEDERAL BUREAU OF INVESTIGATION
FOI/PA
DELETED PAGE INFORMATION SHEET
FOI/PA# 1174529-0

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FD-342 (Rev. 03-23-2009)

~~SECRET~~

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 03/08/2010

To: San Diego
Counterterrorism

Attn:
Attn:

From: San Francisco

Contact: IOA

Approved By

Drafted By:

Case ID #:

(S)

(Pending)

b6
b7C
b7E

b7A

(U) Title: (S) ANWAR AULAQI
CT - SUNNI EXTREMISM - MIDDLE EAST

b1
b3
b7D
b7E

Derived From: FBI NSISCG-20080301
Declassify On: 20350308

Reference: (S)

b7A

b1
b3
b6
b7C
b7D
b7E

~~SECRET~~

AWLAKI-4963

b7A

~~SECRET~~

(U) To: San Diego From: San Francisco
Re: ~~(S)~~ [redacted] 03/08/2010

b7A

[redacted]
(S)
b1
b3
b7E

(U) Lead 3 in [redacted] is considered covered by San Francisco. b7A

~~SECRET~~

~~SECRET~~

(U) To: San Diego From: San Francisco
Re: (S) [REDACTED] 03/08/2010

b7A

Accomplishment Information:

Number: 1

b1

Type: [REDACTED]

b3

ITU: [REDACTED]

b6

Claimed By: [REDACTED]

b7C

SSN: [REDACTED]

Name: [REDACTED]

b7E

Squad: [REDACTED]

~~SECRET~~

~~SECRET~~

To: San Diego From: San Francisco
(U) Re: ~~(S)~~ [redacted] 03/08/2010

b7A

LEAD(s):

Set Lead 1: (Discretionary)

SAN DIEGO

AT SAN DIEGO, CA

(U) ~~(S)~~ For whatever action is deemed necessary.

♦♦

~~SECRET~~

FD-542 (Rev. 03-23-2009)

~~SECRET~~

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 03/08/2010

To: [San Diego]
Counterterrorism

Attn:
Attn:

From: San Francisco

Contact:

Approved By:

Drafted By:

Case ID #:

(S) [] (Pending) [] b7A

b6
b7C
b7E

Title: (S) ANWAR AULAQI
CT - SUNNI EXTREMISM - MIDDLE EAST

b6
b7C

Derived From : FBI NSISCG-20080301
Declassify On: 20350308

b7A

Reference: (S) []

b1
b3
b6
b7C
b7D
b7E

~~SECRET~~

b7A

967

~~SECRET~~

To: San Diego From: San Francisco
(U) Re: (S) [REDACTED] 03/08/2010

b7A

(S)

[REDACTED]
b1
b3
b7E

(X) Lead 2 in [REDACTED] is considered covered by San Francisco. b7A

~~SECRET~~

FD-542 (Rev. 03-23-2009)

~~SECRET~~

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED EXCEPT
WHERE SHOWN OTHERWISE

FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 08/17/2010

To: San Diego

Attn: [redacted]

From: San Francisco

[redacted] Oakland RA [redacted]

Contact: IOA [redacted]

Approved By: [redacted]

b6
b7C
b7A
b7E

Drafted By: [redacted]

Case ID #: (S) [redacted]

Pending) - [redacted]

(U) Title: (S) ANWAR AULAQI;

(TIER 6 - All Others)

CT - SUNNI EXTREMISM - MIDDLE EAST

b1
b3
b7D
b7E

(S)

Derived From: FBI NSICG-20090615

Declassify On: 20350817

(U)

(S) [redacted]

USPER b7E

(S) Reference: [redacted]

b7A

Enclosures: (U) Enclosed for San Diego is a 1A envelope containing
a CD-R supplied by [redacted]

b7D

(S)

b1
b3
b6
b7C
b7D
b7E

(S)

~~SECRET~~

b7A

975

~~SECRET~~

To: San Diego
(U) Re: ~~(S)~~ [REDACTED] From: San Francisco
b7A , 08/17/2010

(S) [REDACTED]

b1
b3
b7D
b7E

(Not every field may appear in your report. This data
was provided to [REDACTED]
[REDACTED]

(U) Lead 236.2 covered.

~~SECRET~~

~~SECRET~~

To: San Diego
(U) Re: (S) [REDACTED] From: San Francisco
b7A , 08/17/2010

Accomplishment Information:

Number: 1

(S)

claimed by:

SSN: [REDACTED]

Name: [REDACTED]

Squad [REDACTED]

b1
b3
b6
b7C
b7E

~~SECRET~~

~~SECRET~~

To: San Diego
(U) Re: [REDACTED] From: San Francisco
[REDACTED], 08/17/2010

b7A

LEAD(s):

Set Lead 1: (Info)

SAN DIEGO

AT SAN DIEGO, CA

(U) Read and clear.

♦♦

~~SECRET~~

FEDERAL BUREAU OF INVESTIGATION
FOI/PA
DELETED PAGE INFORMATION SHEET
FOI/PA# 1174529-0

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Page 12 ~ Referral/Consult;
Page 13 ~ Referral/Consult;
Page 14 ~ Referral/Consult;
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Page 16 ~ Referral/Consult;
Page 17 ~ Referral/Consult;
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X Deleted Page(s) X
X No Duplication Fee X
X For this Page X
XXXXXXXXXXXXXXXXXXXX

[REDACTED]
(SD) (FBI)

From: [REDACTED] (CTD)(OGA)
Sent: Thursday, April 28, 2011 3:51 PM
To: [REDACTED] (SD) (FBI)
Subject: [REDACTED]

b6
b7C
b7E

UNCLASSIFIED
NON-RECORD

P. 14

The subject is [REDACTED]

b6
b7C
b7E

From: [REDACTED] (SD) (FBI)
Sent: Thursday, April 28, 2011 6:46 PM
To: [REDACTED] (CTD)(OGA)
Subject: [REDACTED]

b6
b7C
b7E

[REDACTED] - please confirm for me that Anwar Nasser Awlaki (var. Awlaki), DOB 04/22/1921 (var. 04/21/1971) is [REDACTED]
[REDACTED] telephonically,

but I would like something in writing. Thanks,

[REDACTED]

SA [REDACTED]
[REDACTED]

San Diego

[REDACTED]
b6
b7C
b7E

UNCLASSIFIED

[REDACTED]
[REDACTED]
b6
b7C
b7A

04/22/2012

Anwar Nasser (3)

Chat (3) [1] [2]

Search

Home Profile Find Friends Account

Anwar Nasser Add as Friend Send Message

Anwar only shares some profile information with everyone. If you know Anwar, add him as a friend or send him a message.

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365 Things To-Do in San Diego!

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Bucket List
subscribe.groupon.com

100 Things to do in San Diego.

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p. 66

Subject: FW: DOJ EXECSEC / TRIM Document : 11/DO/359 : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DOJ

All,

The State Department notified DOJ that they are planning to revoke the passport of Anwar Nassar Abdulla Aulaqi.

The attached State Department memo is being sent to you just for your information.

[redacted] b6
b7C

UNCLASSIFIED
NON-RECORD

[redacted]
FBI
Directorate of Intelligence
Executive Staff
JEH Building-[redacted]

p. 46

-----Original Message-----

From: ExecSec (DO)
Sent: Monday, February 07, 2011 12:12 PM
To: FEDARCYK, JANICE K. (NY) (FBI); MCJUNKIN, JAMES W (WF)(FBI); HQ-DIV13-EXECSTAFF-COMMUNICATIONS; [redacted]

b6
b7C

[redacted] CARLIN, JOHN (DO) (FBI); ZEBLEY, AARON M. (DO) (FBI); [redacted]

[redacted] HQ-DIV19-EXECSTAFF

Subject: DOJ EXECSEC / TRIM Document : 11/DO/359 : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DOJ re

INFORMATION ONLY: DD, CHIEF OF STAFF CARLIN, DEPUTY CHIEF ZEBLEY, EAD-NSB, OCA, CTD, OPA, OGC, DI, ADIC NY J. FEDARCYK, & ADIC WFO J. MCJUNKIN.

Instructions:

Attached is correspondence referred to the FBI by the U.S. Department of Justice (DOJ) Executive Secretariat, FOR INFORMATION ONLY. IT DOES NOT REQUIRE ANY FBI ACTION; however, it is being referred to you for your information in the event you may be contacted by the DOJ entity tasked with handling the response. The original will be maintained in the ExecSec office for a period of 90 days; and thereafter, disposed of due to limited record storage space. Should you need to refer to this document after this time frame, a copy can be provided from the TRIM database.

If this matter needs to be reassigned to another entity, the FBI ExecSec should be advised immediately (within 2 days of e-mail receipt). The ExecSec will need to know to whom the

request should be reassigned, together with a point of contact (if known).

If you have any questions, comments, suggestions, or require the attached correspondence to be sent to another division/office for action or information, please contact the Executive Secretariat, Linda Trigeiro-Pabst, Ext [REDACTED] or by e-mail to [REDACTED]
HQ_DIV00_ExecSec.

b6
b7C

-----< TRIM Record Information >-----

Date Due :
Addressee :
Current Action :
All Contacts : Office of Congressional Affairs (Other)
AD-Counterterrorism (Other)
EAD-National Security Branch (Other)
Chief of Staff (Other)
Deputy Chief of Staff (Other)
Office of Public Affairs (OPA) (Other)
Office of General Counsel (Other)
Deputy Director (Other)
Directorate of Intelligence (Other)
ADIC-New York (Other) Business Phone: [REDACTED] b6
ADIC-Washington Field (Other) Business Phone: [REDACTED] b7C
Access DB or Workflow : [REDACTED] b7E
From : [REDACTED]
Constituent :
Title (Free Text Part) : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DOJ respond with objections or concerns by
Date of Communication : Tuesday, February 01, 2011
Notes : SUBJCT: 02/15/2011. See related corres in ES. (DA)
'Monday, February 07, 2011 at 9:58:59 AM (GMT-05:00)' [REDACTED] b6
b7C
Related Records : 09/D0/4503: (S//NF) Impact of Public Disclosures on the FBI's Collection Platform on Anwar Aulaqi (Related to)
10/D0/2164: Congressional expressing concern about a recent report that the FBI ordered notorious al Qaeda recruiter Anwar Nasser Abdulla Aulaqi be released from detention at Kennedy Airport in October 2002 despite an outstanding warrant for his arrest. (Related to)

10/DO/2165: Congressional advising receipt of a copy of Congressman Frank Wolf's 5/24/10 correspondence and requesting further information with respect to al Qaeda recruiter Anwar Nassar Abdulla Aulaqi. (Related to)

[REDACTED] (SD) (FBI)

From: [REDACTED] (CTD)(OGA)
Sent: Wednesday, April 13, 2011 10:46 AM
To: [REDACTED]

b6
b7C

Cc: [REDACTED] (CTD)(FBI)
Subject: RE: DOJ EXECSEC / TRIM Document : 11/DO/359 : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DO

~~SECRET//NOFORN//ORCON~~

Date of revocation was 3/25/2011.

-----Original Message-----

From: [REDACTED] (CTD)(OGA)
Sent: Wednesday, April 13, 2011 12:00 PM
To: [REDACTED]
Cc: [REDACTED]

b6
b7C

Subject: RE: DOJ EXECSEC / TRIM Document : 11/DO/359 : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DO

~~SECRET//NOFORN//ORCON~~

p-38

All-confirmed in my system. His passport was revoked.

-----Original Message-----

From: [REDACTED] (CTD) (FBI)
Sent: Wednesday, April 13, 2011 6:13 AM
To: [REDACTED]
Cc: [REDACTED]

b6
b7C

Subject: RE: DOJ EXECSEC / TRIM Document : 11/DO/359 : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DO

~~SECRET//NOFORN//ORCON~~

[REDACTED]. do you have anything on the below?

b6
b7C
b7E

A/UC [REDACTED]
FBI Counterterrorism Division
[REDACTED]

~~SECRET//NOFORN//ORCON~~

-----Original Message-----
From: [REDACTED] (SD) (FBI)

b6
b7C
b7A

Sent: Tuesday, April 12, 2011 7:11 PM
To: [REDACTED] (CTD) (FBI); [REDACTED] (CTD) (FBI)
Cc: [REDACTED] (CTD) (FBI)

b6
b7C

Subject: RE: DOJ EXECSEC / TRIM Document : 11/DO/359 : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DO

[REDACTED] - Do you know if there has been any progress on this front (revoking Aulaqi's passport)? We need an update [REDACTED] that is going through this week.
Thanks,

[REDACTED]
b6
b7C
b7E

-----Original Message-----

From: [REDACTED] (CTD) (FBI)
Sent: Tuesday, February 08, 2011 4:56 AM
To: [REDACTED]

[REDACTED]
b6
b7C

Subject: FW: DOJ EXECSEC / TRIM Document : 11/DO/359 : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DO

You guys in the loop on this one?

-----Original Message-----

From: [REDACTED] (CTD) (FBI)
Sent: Tuesday, February 08, 2011 6:31 AM
To: [REDACTED]

[REDACTED]
b6
b7C

Subject: FW: DOJ EXECSEC / TRIM Document : 11/DO/359 : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DO

Had you guys seen or heard about this?

~~SECRET~~
~~NOFORN/OPCON~~

A/UC

[REDACTED]
b6
b7C
b7E

~~SECRET~~
~~NOFORN/OPCON~~

-----Original Message-----

From: [REDACTED] (DI) (FBI)
Sent: Monday, February 07, 2011 4:08 PM
To: [REDACTED] (CTD) (FBI); HQ-DIV19-[REDACTED]

[REDACTED]
b6
b7C
b7E

Subject: FW: DOJ EXECSEC / TRIM Document : 11/DO/359 : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DO

-----Original Message-----

From: [REDACTED] (DI) (FBI)
Sent: Monday, February 07, 2011 3:45 PM
To: [REDACTED] (DI) (FBI)

b6
b7C

Subject: FW: DOJ EXECSEC / TRIM Document : 11/DO/359 : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DO

In case you don't have this already...FYI.

:-(

[REDACTED]
Management and Program Analyst
Counterterrorism Analysis Section (CTAS)
Directorate of Intelligence

u: [REDACTED]

b6
b7C

-----Original Message-----

From: [REDACTED] (DI) (FBI)
Sent: Monday, February 07, 2011 3:41 PM
To: [REDACTED]
(FBI)

b6
b7C

Cc: [REDACTED] (DI)(FBI); HQ-DIV19-EXECSTAFF
Subject: FW: DOJ EXECSEC / TRIM Document : 11/DO/359 : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DO

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[REDACTED]
FBI
Directorate of Intelligence
Executive Staff
JEH Building-[REDACTED]

b6
b7C

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From: ExecSec (DO)

Sent: Monday, February 07, 2011 12:12 PM

To: FEDARCYK, JANICE K. (NY) (FBI); MCJUNKIN, JAMES W (WF)(FBI); HQ-DIV13-EXECSTAFF-COMMUNICATIONS; [REDACTED]

b6
b7C

[REDACTED] CARLIN, JOHN (DO) (FBI); ZEBLEY, AARON M. (DO) (FBI); [REDACTED]

(DO) (FBI); [REDACTED] (DO) (FBI); [REDACTED] (DO)(FBI); HQ-DIV19-EXECSTAFF

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b6
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Addressee :

Current Action :

All Contacts : Office of Congressional Affairs (Other)

AD-Counterterrorism (Other)
EAD-National Security Branch (Other)
Chief of Staff (Other)
Deputy Chief of Staff (Other)
Office of Public Affairs (OPA) (Other)
Office of General Counsel (Other)
Deputy Director (Other)
Directorate of Intelligence (Other)

ADIC-New York (Other) Business Phone [REDACTED]

b6

ADIC-Washington Field (Other) Business Phone: [REDACTED]

b7C

Access DB or Workflow : [REDACTED]

b7E

From :

Constituent :

Title (Free Text Part) : Memo (201101259) regarding the proposed revocation of the U.S. passport of Anwar Nasser al-Aulaqi. Requesting that they be informed of any plans to issue a U.S. arrest warrant relating to al-Aulaqi and that DOJ respond with objections or concerns by

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FEDERAL BUREAU OF INVESTIGATION
FOI/PA
DELETED PAGE INFORMATION SHEET
FOI/PA# 1174529-0

Total Deleted Page(s) = 6
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Page 5 ~ b1; b3; b6; b7C; b7E;
Page 9 ~ b1; b3; b6; b7A; b7C; b7E;
Page 10 ~ b1; b3; b6; b7C; b7E;
Page 11 ~ b1; b3; b6; b7A; b7C; b7E;
Page 12 ~ b1; b3; b6; b7C; b7E;

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TG-779: Treasury Designates Anwar Al-Aulaqi, Key Leader of Al-Qa'ida in the Arabian... Page 1 of 2



July 16, 2010
TG-779

Treasury Designates Anwar Al-Aulaqi, Key Leader of Al-Qa'ida in the Arabian Peninsula

Treasury Targets al-Qa'ida Leader with Ties to Umar Farouk Abdulmutallab

WASHINGTON – The U.S. Department of the Treasury today designated Anwar al-Aulaqi, a key leader for al-Qa'ida in the Arabian Peninsula (AQAP), a Yemen-based terrorist group. Aulaqi was designated pursuant to Executive Order 13224 for supporting acts of terrorism and for acting for or on behalf of AQAP. Since its inception in January 2009, AQAP has claimed responsibility for numerous terrorist attacks against Saudi, Korean, Yemeni and U.S. targets. Executive Order 13224 freezes any assets Aulaqi has under U.S. jurisdiction and prohibits U.S. persons from engaging in any transactions with him.

"Anwar al-Aulaqi has proven that he is extraordinarily dangerous, committed to carrying out deadly attacks on Americans and others worldwide," said Under Secretary for Terrorism and Financial Intelligence Stuart Levey. "He has involved himself in every aspect of the supply chain of terrorism -- fundraising for terrorist groups, recruiting and training operatives, and planning and ordering attacks on innocents."

Aulaqi has pledged an oath of loyalty to AQAP emir, Nasir al-Wahishi, and plays a major role in setting the strategic direction for AQAP. Aulaqi has also recruited individuals to join AQAP, facilitated training at camps in Yemen in support of acts of terrorism, and helped focus AQAP's attention on planning attacks on U.S. interests.

Since late 2009, Aulaqi has taken on an increasingly operational role in the group, including preparing Umar Farouk Abdulmutallab, who attempted to detonate an explosive device aboard a Northwest Airlines flight from Amsterdam to Detroit on Christmas Day 2009, for his operation. In November 2009, while in Yemen, Abdulmutallab swore allegiance to the emir of AQAP and shortly thereafter received instructions from Aulaqi to detonate an explosive device aboard a U.S. airplane over U.S. airspace. After receiving this direction from Aulaqi, Abdulmutallab obtained the explosive device he used in the attempted Christmas Day attack.

Aulaqi was imprisoned in Yemen in 2006 on charges of kidnapping for ransom and being involved in an al-Qa'ida plot to kidnap a U.S. official but was released from jail in December 2007 and subsequently went into hiding in Yemen.

"Aulaqi has sought to encourage his supporters to provide money for terrorist causes. Those who provide material support to Aulaqi or AQAP violate sanctions and expose themselves to serious consequences," continued Levey.

Today's action supports the international effort to degrade AQAP's capabilities to execute violent attacks and to disrupt, dismantle, and defeat its financial and support networks. The U.S. Government will continue to work with allies to identify and take action against persons acting for or on behalf of, or providing financial and other prohibited support to, Aulaqi and AQAP.

Identifying Information

Individual: Anwar al-Aulaqi